

Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

WITH the zeal of a sincere patriot, M. Thiers has laboured at the work of liberation of his country from German occupation, and his unity of purpose has achieved results beyond the expectation of the most hopeful spirits of that buoyant land. A treaty has just been signed between France and Germany, under which the fourth milliard is to be paid at the beginning of May, and the fifth and last by four instalments on June 5, July 5, August 5, and September 5 next; and the German forces are to evacuate the Vosges, the Ardennes, the Meuse, and the Meurthe and Moselle, as also the fortress of Belfort, on July 1, the evacuation to be completed within four weeks. The fortress of Verdun will be occupied till the last two payments are made—the 5th Sept. next—when this is to be given up, and France will be entirely relieved from German troops. This result is indeed great, if we consider that the treaty of June, 1872, was received with applause by the National Assembly, under which it was hoped that the last payment would be made in 1875, and Belfort be restored. We sincerely congratulate France upon her brightening prospects, and hope that these will conduce to a less bitter party feeling among her gifted sons. Would that they might see that there is possibility of sincere patriotism and political honesty with divergence of views, and that the consummation most to be wished for now is the permanent restoration of peace and prosperity, by the removal of all traces of the grievous sacrifices hitherto rendered necessary, side by side with a moral elevation that shall render the recurrence of what has, of late, been so painful to every country in Europe an utter impossibility.

Both Houses of the Prussian Parliament have been engaged in the discussion of the ecclesiastical question. It having been alleged that the four bills to regulate the secular education of the clergy, to control all clerical appointments, to remove disloyal ecclesiastics, and to protect loyal ones from persecution of disloyal superiors, were contrary to the constitution, Prince Bismarck resolved to amend the constitution. In his speech on the bill for that purpose introduced into the Upper House, he said the struggle was not against the Roman Catholic religion, nor was it a war between belief and disbelief, but merely a new phase of the old war between king and priest. There could be no peace so long as the Papal pretensions remain what they have always been. A special Catholic party had, he remarked, been formed in the German Parliament, to support hostile Papal politics; Ultramontane candidates were palmed upon districts which had formerly returned patriots; a Polish national party was formed in Upper Silesia, where it had never before existed; and, worst of all, programmes were issued by archbishops, intended to organize the Roman Catholics in Germany into a sort of second commonwealth, an *imperium in imperio*, subject to the orders of more sovereigns than one, all which was, he said, unendurable; and to amend it was the object of the Ecclesiastical Bills. Count Roon also spoke, and assured the House that the King was more interested in the measure than anyone else, as it was

really a contest between him and the Pope. The bill for the required alteration of certain clauses in the constitution was carried by the requisite majority of two-thirds; and the four bills in question are being now proceeded with vigorously. All Europe may be said to be interested spectators of this contest between Protestantism and Papal domination in Germany. It will be seen from the letter of our German correspondent that there is a strong opinion in some quarters—not Romish—that the legislation referred to is being carried too far.

International deputations, including English noblemen and gentlemen, have been tendering sympathy to the Pope, at the Vatican, upon his supposed calamities, which to unprejudiced persons might seem to be the very reverse—namely, that he has, by being relieved from the distractions of temporal government, been placed in a position to exercise with efficiency his spiritual functions. The latter, however, seem nearly confined to maledictions upon the King of Italy and his Government. The deputations were assured that the Pope would not listen to any project for living on friendly terms with his aggressors, as he calls the present temporal authorities, nor co-operate with that sacrilegious band—pretty strong language, considering the compact as to the Papal temporal power between the Emperor Phocas, the usurper, and Boniface the Third, and which really indicates that such power is considered the best part of the inheritance of the so-called successors of St. Peter. As Dr. Newman states in his "Apologia," it is not easy to view a position fairly when we are in it, and this must be the reason why Ultramontane Roman Catholicism seems to be unconsciously taking at every step the most effectual means to render itself the anachronism of the age.

The contest between the Radicals and the Republican party in the Assembly at Madrid, and the conflicting and alternating reports as to the Carlist movements, produce that uneasy sensation that a traveller ascending a volcano experiences; for, notwithstanding assurances of perfect safety, the deep rumbling noises heard below, and ominous signs above, render it difficult to comfortably realize the fact. It seems that the citizens are arming on all sides; families, even of generals, are being sent beyond the frontier to insure their safety, and considerable apprehension of possible disturbance is felt, though at present order reigns in the capital. At Barcelona the troops have from the first showed a spirit of insubordination, going about with red caps, insulting officers, and disobeying commands. The infection has now spread to the whole province, the desire being to make it into an independent state as the "State of Catalonia." The atrocities committed by the band of robbers who are ravaging districts, under the Curé of Santa Cruz, still continue, and the press is strong in expression of indignation at this worthless priest; but not a word of rebuke or disavowal comes to him, as far as we can learn, either from ecclesiastical superiors or the Pretender, in whose name innocent persons are being robbed, tortured, and murdered.

The mission of Sir Bartle Frere to Zanzibar has not as yet been as successful as could be wished. Though well received and even *fêted* by the Sultan, that ruler does not seem disposed to concede the demands of our envoy as to the East African slave-trade. Various motives may be assigned for this, but it at least seems certain that in the presence of a squadron, and in full view of the possible consequences, the Sultan, of course supported by the Arabs who carry on the nefarious traffic, steadily refuses to give way. No doubt ample use has been made of the Koran to enlighten him on the subject by those interested in maintaining things as they are; but whatever that curious work may or may not say on the subject of slavery, the zealous

Musulman who governs in Zanzibar cannot be allowed to perpetuate the horrors of the slave market, where young women are exposed for sale as if they were horses. Whatever influence may be at work upon the Sultan to continue this state of things, we can only hope that, the attention of England having been aroused, it will not be permitted to alumber until the accursed traffic on the East Coast of Africa shares the fate of that on the West, which latter had national and climatic difficulties enough to encounter. But enough of "difficulties," as they seem to be the medicine of national as well as of individual life. Here is a question of foreign "rights of women," that almost seems to claim precedence of that at home, without, however, prejudicing it.

Rarely has there been so sudden and decided a change in the public estimate of an important legislative project, or in the position of a popular statesman, as has occurred, within the last few weeks, with reference to the Irish University Bill and its author. The approval with which Mr. Gladstone's measure seemed to meet at first rapidly vanished, both in Parliament and throughout the country. He had injudiciously admitted the Roman Catholics in Ireland had a "grievance" as to higher education, and that was sufficient for the purposes of the Romish leaders. That grievance, as interpreted by them, was nothing less than this—that they have not a University endowed by the State, and entirely under the control of Cardinal Cullen and the Romish hierarchy; and they announced that they would be content with nothing less than this. The Cardinal caused an emphatic condemnation of the bill to be read in his churches. The Romish members received the word of command; and their strong language in the debate could hardly fail to convince Mr. Gladstone how vain are all attempts to satisfy or conciliate Ultramontane lust of power. A proposal so evidently suggested by motives of conciliation and a desire to remove the slightest shadow of apparent injustice probably never met with greater hostility and malignant denunciation than this, which, whatever its demerits, deserved far different treatment at the hands of those whose interests it was intended to serve. The Ministerial measure was defeated by a majority of three; and the reason is not far to seek, for Conservatives were alarmed for Trinity College, Liberals were dissatisfied at the three chairs they deemed among the most essential to a University being excluded, and the Romanists voted to order against the bill for the reasons already stated. The offer they have thus rejected is, however, the most advantageous they are likely to receive, as it happily seems certain that Protestants will not now consent to any plan of Roman Catholic endowment in view of present Papal pretensions and the mode in which they are being asserted in Europe. As the result of the rejection of the bill, the Ministry resigned, and Mr. Disraeli was summoned by the Queen and afforded an opportunity of accepting office. This, however, the Conservative leader declined, both on account of the numerical inferiority of his party in the House and the position of public affairs generally, which would have placed him and his party at an obvious disadvantage in accepting the reins of government at the present time. Mr. Gladstone, therefore, is, though reluctantly, again Prime Minister, and his colleagues resume their former posts.

It is a curious philosophical study to observe the revolving nature of things within certain limits, as it were. Our planet revolves upon itself; nations revolve and human thought revolves; we emerge out of savage life into civilization, and are prone to think it impossible that modes of thought observed in earlier stages can ever make their appearance again;—so far are we apt to imagine that we have

advanced beyond such ideas. [But it would really seem as if our modern philosophers, in this age of high culture, were like Columbus, who, in journeying in search of the east, came upon the west; for they are gravely discussing the old questions of savage life—namely, infanticide, putting infirm old people out of the way, and selfishness, as if they were things only to be seen now for the first time by those sons of wisdom who, with marble foreheads and passionless eyes, can coolly look upon the problems of human life by the aid only of "the pure reason;" but to less advanced persons it really does seem that the discussions now going on as to our having too many children, as to "euthanasia" (as the disposal of the mentally and physically infirm is euphoniously termed), and as to the injury that "altruism" (or self-denial) for others is doing to the world, are, after all, only very ancient thought rehabilitated in a garb suitable to make its appearance again in the nineteenth century. If this is the way that modern thought is to revolve, plain people will probably be content to continue the use of means for the regeneration of the world, which, wherever fairly tried, have certainly banished the three savage notions here referred to, as practical rules of life, or indeed as possible theoretical ideas of general adoption, to the limbo they deserve. But the curious point that we remark is the singular crossing of the old and new in the whirl of the ages; or, as some may prefer to express it, "There is nothing new under the sun," nor in the sun either, perhaps we shall yet discover.

We record with regret the death of Dr. Thomas Guthrie, the eminent Scotch divine, who, with Dr. Chalmers, Dr. Cunningham, and Dr. Candlish, founded the Free Church of Scotland. He was born at Brechin, in Forfarshire, in 1803; educated at the University of Edinburgh, licensed by the Presbytery of Brechin, called to a rural charge, thence to Grey Friars, Edinburgh, and ultimately to St. John's Free Church, in that city. Dr. Guthrie was the founder of the first ragged-school in Edinburgh, and a zealous advocate of practical philanthropy, as those who crowded the churches to hear his fervid oratory well know. He raised 100,000*l.* by personal efforts throughout Scotland, to provide suitable homes for the Free Church clergy. His numerous works show that he was a laborious student and accomplished writer, and indeed, since the death of Dr. Chalmers, he has been the most popular man in Scotland; and almost every resident in Edinburgh could point out the stately form of Dr. Guthrie as he passed along its streets, his manly and benevolent countenance beaming with the light within, which so well and sufficiently lighted up the dark valley as he was about to enter it, as is amply testified by those present at his decease. "Sing the bairns' hymn," he is reported to have said, referring to "Oh, that will be joyful!" Dr. Guthrie was one of the earliest members of the Evangelical Alliance, attended the General Conferences of the Alliance at Geneva in 1861, and at Amsterdam, 1867, and fully intended to have gone to New York this year. The doctor was also one of the Honorary Secretaries of the British Organization of the Evangelical Alliance, in which office he succeeded the late Rev. Dr. King.

We have also to notice the death of that excellent American prelate, Bishop M'Ilvaine, who has done such eminent service to the Church of Christ in the United States for many years by his untiring zeal as a worker, writer, and preacher. Dr. M'Ilvaine was elected Bishop of Ohio in 1832. While discharging the whole of the duties of that office for forty years, he contributed largely to theological literature. On the appearance of the "Tracts for the Times," the Bishop, in his "Oxford Divinity," sounded the note of warning against the subtle attempts of their authors to introduce priestcraft under the guise of ceremonial, sensuous ornament, symbolism, and mystery, and faithfully contended for justification by faith in Christ against all covert attempts to lead men back to priestcraft. He was the pillar of the Evan-

gelical Alliance in the United States, and had looked forward with deep and earnest interest to the approaching Alliance Convention in New York. A reference to the good Bishop's last days will be found in our Italian correspondence.

The Wesleyan Church has just lost one of its most active and useful ministers, the venerable Thomas Jackson, in the ninetieth year of his age. Mr. Jackson was at one time editor of some of the Connexional periodicals; he filled the chair of Theology at the Richmond College for eighteen years; and was elected President of the Conference shortly before the centenary celebrations in 1838. He was well known as a writer, having published the lives of John Goodwin, Richard Watson, Charles Wesley, and Robert Newton, and a number of theological productions. His works in defence or exposition of Methodism were very numerous; one of the best known is "The Centenary of Methodism." On the occasion of his funeral at Richmond Cemetery, his son, the Rector of Stoke Newington, delivered an address, and the President of the Conference (Mr. Wiseman), the ex-President (Dr. James), and the Rev. William Arthur took part in the service.

THE LATE REV. DR. GUTHRIE AS A PREACHER.

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DR. THOMAS GUTHRIE, of Edinburgh, is no more. Only they who have known the genial, large-hearted man, or listened to the eloquent orator as he pleaded the cause of suffering humanity, or enforced the truths of the Gospel of Christ, can understand the sadness which comes over us as we read the sad, melancholy announcement. He was, indeed, a full-rounded Christian man. Simple as a child, affectionate as a woman, and courageous as a hero, he was at the same time characterized by a sportive humour, which shed around him a halo of cheerfulness wherever he went. One felt happier in being near him, and it were hard to say whether he was greater in the intercourse of the parlour or in the discourse of the pulpit. By the ministers of his own denomination he will be remembered with gratitude as the man who, in the successful effort to build parsonages for them all, laid the foundation of that disease of the heart which has ultimately taken him away from the earth. By the citizens of Edinburgh he will be held in lasting honour as the public-spirited philanthropist who, through his Ragged Schools, cleared their streets of youthful beggars, and emptied their prisons of juvenile delinquents. But by the masses of the people of Great Britain he will be thought of chiefly as one of the most eloquent and effective of pulpit orators, and, now that he has gone, a Sabbath in Edinburgh will be shorn to them of half its attractiveness. He was *facile princeps* the pulpit orator of Scotland, though, as we shall seek to show, his characteristics were entirely different from those which have commonly been supposed to distinguish the preachers of that country. To this acknowledged pre-eminence he did not rise all at once. His success was the result of the most persevering exertions, coupled with the most earnest study of human nature and of his own heart; and so perhaps it may be useful to all of us who are engaged in the work in which he attained such skill, to study somewhat closely the characteristic features of his excellence.

He was licensed as a preacher in 1825; but, as in the instance of Edward Irving, his first attempts made so little impression on his hearers, that it was not until the year 1830 that he obtained a parish. The interval was spent by him greatly to his advantage, as it afterwards proved, in walking the hospitals of Paris as a medical student, and in conducting the banking business of his brother at Brechin. These occupations gave him rare opportunities for the study of character, and in his later

life he drew largely upon these early experiences in those illustrations which he used so well. At first, however, there was little or nothing of the illustrative in his discourses. They were didactic and withal somewhat dry. But his very earnestness in his work led him to discover both wherein they were defective, and how the defect was to be remedied. With a view to benefit his young hearers, he had instituted a Bible class, which, for the convenience of the labourers in the rural district in which he was settled, met on the Sabbath afternoon, immediately at the close of public worship. Part of the exercises of this class consisted in a review of the discourses which had that day been delivered, and the young people were asked to give what they remembered of the train of thought which the preacher had followed. To his amazement, and somewhat also to his humiliation, Mr. Guthrie discovered that he had to a large extent been spending his strength in vain, for very few of the class could give him anything like an intelligible idea of the subject which he had imagined he had made so very plain. Whenever he had ventured upon an illustration, however, he found that everybody remembered *that*, and the lesson which he had pointed by it. So he set himself to deal less in the logical and more in the illustrative; and by-and-by he found that, instead of a fragment here and there, the whole sermon was remembered. It must not be supposed, however, that there was no logic in all this. He had discovered that somehow there was more logic in a good illustration than in a syllogism, and we believe that it was to him Sir William Hamilton referred when he said, "You will perhaps be surprised when I say that I am most of all impressed by his logic; *it has only one step in it, and carries me at once to his conclusion.*" He studied deeply the whole subject of analogy, and entered fully into Milton's words where he says:—

"What if earth
Be but the shadow of heaven and things therein,
Each to the other like, more than on earth is thought."

For these illustrations he swept all fields. History, poetry, science, and external nature, all laid their tribute at his feet, and he used their offerings with a loving and skilful hand, weaving them into the fabric of his discourse in such a way as to make them all contribute to the great purpose which he had in view. He was particularly at home, however, in the use of figures gathered from the face of nature, and as his personage at Arbirlot looked out upon the German ocean—with the Bell Rock Lighthouse standing in the fore-front, like a giant sentinel keeping watch over the deep—he was especially familiar with all the moods of the changeful sea, and could describe a storm with more sublimity than any author whom we at the moment remember. He knew his power in this particular, and frequently introduced the ocean into his discourses, so that a cynical critic once remarked concerning him that his popularity would cease when the prophecy should be fulfilled, "And there was no more sea."

In the employment of his illustrations he was not content with a mere passing allusion. He amplified and elaborated every one which he used, so that it came from his hand at length like a finished picture. In this respect there is the strongest contrast between him and his friend Arnot. The latter will condense an illustration into a sentence, and go on, and the hearer feels as if some out-flashing meteor had, somehow, shot across the heavens, leaving a line of light behind it. The former spread his over a page and went to work upon it like an artist, adding some new touch with every line, and leaving it hanging as a thing of beauty for ever in the picture-gallery of the memory. For it was as if the thing which he described stood in reality before your eyes. Connected with this, indeed, was one of the blemishes of his style, for sometimes he overlaid the truth which he was illustrating by the illustrations which he employed. The light which he kindled was set in front of the idea which it was

meant to illuminate, but then the reflector was turned behind it toward the eyes of his hearers and dazzled them with its brilliancy, whereas had it been turned toward his theme, it would have brought it out in striking relief before their view. Not often, however, was he thus at fault. The critical reader will find a few examples of this blemish in his earliest work on "The Gospel in Ezekiel," but they became more rare in his later productions, and it was increasingly seen in them that his great design was to honour the Master whom he loved to serve.

Another feature of his illustrations was that they were all given in the concrete. He would never say a "flower" when he could say "the lily;" he would never refer to a certain locality when he could name it and describe it to his audience. He knew that there was a power in individualising; and when he sought to describe he did so with amazing distinctness, while at the same time, with the genius of the artist, he knew precisely where to stop without running into the extreme of over minuteness. What, for example, could be more Homeric than the following description of David's conflict with Goliath, introduced to illustrate that between the Prince of Light and the Prince of Darkness:—

"When the lines of Israel opened, and a youth, a beardless lad, clad in shepherd's garb, with no weapon but a sling, and no confidence but God in heaven, stepped forth to measure his strength with the son of Anak, loud laughed the Philistine, and wit ran merrily through his countrymen's ranks. Ere one brief hour had run its course, they wept that laughed, and they laughed that wept. He who guides the sun in his path in heaven, guided the stone as, armed with death and winged by prayer, it shot from the whirling sling. It swung from the shepherd's hand, it sank into the giant's brow; he reels, he staggers, he bends—and, his armour making a mighty clang, he measures his long length upon the ground."

This treatment of a scene in Scripture history will show how much he saw beneath the surface, and will help the reader to understand with what realistic minuteness he painted the face of nature when he attempted to depict a landscape. Some of the finest specimens of word-painting in our language may be culled out of his pages, and these recurring passages in his discourses had to the hearer all the charm which one derives from a fine wood-cut in a printed book. Occasionally, however, his illustrations were suggested by contrast rather than by resemblance. This was particularly the case in his introductions, in which, beginning a long way from his subject, he would sketch a scene with great effect, and then, having wound up the curiosity of his audience to the highest pitch, as they wondered what connection it had with his text, he would make his transition thus, "So was it not with the person mentioned in my text." At such times one felt as if a rhetorical trick had been played upon him, and yet the whole thing was so admirably done, that he could not choose but admire. Commonly, however, resemblance was the link by which his illustrations were bound to his discourses. Thus in the opening paragraph on the text, "When he beheld the city he wept over it," we are introduced to the main subject by an exquisite description of Saul's return at sunset to Gibeah, when, finding all the people in tears, he cried, "What aileth the people that they weep?" But, though he thus excelled in illustrations drawn from Scripture, from nature and from science, he was not above taking advantage of an anecdote, and when he introduced a story it was commonly either one which he had discovered for himself in the course of his reading in history or biography, or one which had come under his own observation in the street. The beautiful story, "There is another man," which has done such service in so many religious anniversaries, was first employed by him. In his hands an anecdote was never either vulgarized or common-place. He put it into so rich a setting that it became at once refined; and his sketches of humble life had in them all the truthfulness and character which one loves to see on the canvas of his countryman, Wilkie.

His discourses, thus exquisitely illustrated, lost nothing in the delivery. Tall in stature, with arms disproportionately long, he appeared at first rather slouching and awkward in his manner. But his deeply-marked countenance, in which his eyes glowed with a peculiar lustre, and above which his furrowed brow told of much study, at once arrested the attention. With slow and measured expression he began his sermon, waxing warmer as he proceeded, but never losing his calm self-possession. There was in him nothing of the whirlwind of Chalmers. He rarely became impassioned; but he was always dramatic. He would have made a superb actor. As the hearer looked, his eye aided his ear; and at times the result was almost ludicrous in its reality. Thus, on the occasion when he preached the sermon from which we have taken the above extract, he acted David slinging the stone so well, that, as one told us who was present, when he made as if he would launch out the stone the people in the gallery before him actually dodged their heads, that they might not be struck by it!

He used no notes; but had his sermon most thoroughly memorized, so that he could give it with the utmost confidence and ease. To have confined him to a manuscript would have crippled him as much as it would have destroyed the power of Chalmers to deprive him of his "paper." He knew what he could do best, and he did *that*.

It might have been expected that one possessed of a humour so racy and rich as his would have given way to it in his discourses. But when in the pulpit he always held that element of his nature in check. He had a high idea of the sanctity of God's day and God's house, and hated to court a grin when he should woo a soul. But on the platform he gave it the freest play. Whoever wishes to see this peculiarity of his character—so thoroughly Scottish as it was—must read his "Pleas for Ragged Schools" and his "Appeal for Drunkards and against Drunkenness," in which they will find that pathos and humour alternate with the most earnest enforcement of practical benevolence.

If in anything his discourses were deficient, it was in the element of instruction. He rarely dealt in exposition or in argument. It was fortunate for his congregation, therefore, that he had for his colleague for many years the Rev. Dr. Hanna (son-in-law of Chalmers), whose volumes on the life of Jesus are so well known as models of the finest sort of exposition. The one pastor was the complement to the other; and together they fed their flock with the very finest of the wheat.

But now he is gone to follow his noble coadjutors in the great disruption struggle, and many hearts will mourn over his loss. Let us be thankful that he has not lived in vain. His philanthropic efforts inaugurated a new era in his native land, and his preaching, while by no means a perfect model, was a protest against the hard, dry theological form of presenting the truth which was so long prevalent in Scotland. Not that he despised dogma, but rather that he sought to present it in an attractive manner. He held Evangelical doctrines with a firm grasp—but he did not teach them after the manner of the catechism in dogmatic phrase. He set them forth rather in parabolic fashion, after the manner of the Master himself. His discourses were like the Epistles of James rather than like those of Paul. He who shall combine the merits of both will be the model sermonizer.—*Boston (U.S.) Congregationalist*.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, March 21, 1873.

OPPOSING TENDENCIES IN FRENCH SOCIETY.

"Anarchy and despotism! such are the two extremes between which float, vegetate, and perhaps die, nations which are not placed under sound moral discipline." So says a new little paper, *L'Union Jurassienne*, whose appearance on the Swiss frontier we hail as another element of peace and good-will, and sound Evangelical principle, in our French-speaking press. The need of this moral discipline is intensely felt among us, and praiseworthy efforts are being made by high and low to promote it. Books, pamphlets, tracts by philanthropists, are multiplying; the Roman Catholics are stirring themselves, and spreading their best morals in the shape also of cheap books, papers, almanacs, in fairs, markets, and streets. Schools are encouraged, new methods of instruction are brought to perfection in infant-schools, and the vigilance of Paris inspectors is intense. It is, we fear, but "cultivating the crab-tree," where the only remedy is the grafting process; but those who know not a better way endeavour to do their best. On the other hand, the flood of evil literature and evil doings is certainly rising. The village populations tend to forsake agriculture and seek the large centres, where the principles of the "International" are more and more rife. France and Switzerland complain bitterly that hands are lacking for farm-labour, and that cities are overgrown. The Ultramontanes, on their side, are filling France, as they pour in over the frontiers of the countries whose Governments resist their pretensions. Our Protestant press takes two opposite views of the acts of the Swiss, German, and Italian Governments in the exercise of their means of resistance. The majority, with the *Christianisme*, disapprove of the expulsion of the Jesuit parties obnoxious to the civil and ecclesiastical laws, as an infringement of liberty; while others take the opposite view, which is that of the *Eglise Libre*, which sums up a strong article on the Syllabus with the words, "Modern States! Behold that Roman hierarchy! If you do not break it up, it will grind you to powder!"

THE REFORMED AND THE LUTHERANS.

A communication from the Minister of Public Worship allows the Commission of the

Synod of the Reformed Church to hope for an early convocation of that body; but no further steps have been taken, and no important ecclesiastical event has occurred of late. There is a sort of lull in the strife between extreme parties. New difficulties have arisen which seem to throw farther off than ever the creation of a Lutheran theological seminary in Paris. The very important question, why there is such a dearth of pastors, so many posts vacant, and so few young men in the ranks, is receiving contradictory answers. Some give as a reason the very small salary, the immense labour, and the innumerable calls upon the pastor's purse; but others—more justly, we think—declare that the pastorate—exercised too often as it is, as a lifeless form, an administrative round of dull observances, without spontaneous life and aggressive vigour—has no attractions for generous, ardent young men, full of fire and spirit.

A HOPELESS PROSPECT.

M. Guizot, in his valuable new work, manifests his long-cherished desire that Protestantism and Catholicism should "unite without becoming confounded with each other." It is really, as with Father Hyacinthe, playing on a mere word. If the "Catholicism" here meant is freed of all its abuses, it is no longer what is popularly meant by Catholicism. Dr. de Pressensé explains matters more clearly when he says, "I am convinced that France will not receive the Gospel in the form of modern Protestantism. . . . The Reformation must take its birth and grow up in the very bosom of Catholicism, on condition that Catholicism shall transform itself, and break with the idolatrous and wild Ultramontanism which is destroying it, and the country along with it. . . . I aspire to the moral and living unity which overtops all the barriers of particular confessions." We hesitate not to say it is a delusion. Ultramontanism is, in the theory of development, the natural out-growth of Roman Catholicism. To stop short of it, without going directly back to the simple Scriptures, has been often tried, but has never produced life, nor conduced to it.

The Roman Catholic Church in France resists every attempt to reform. Even the offer on the part of Government to render the position of curates (*desservants*) less precarious, has been rejected by the bishops

consulted. Father Hyacinthe still hopes, but sees no streak of dawn. It is remarkable that he should have spoken in the Hall of the Reformation in Geneva lately, in order to reach Protestants and Roman Catholics, and thus sought to become, what he intensely desires, a bond of union between them. He is using every means by word, by pen, and by influence, to join the two by obtaining concessions on each side. He talks of Protestant worship wanting poetry, and the Romish worship, simplicity.

A NEW LITURGICAL SERVICE.

A new attempt is in contemplation to commence a liturgical service in French, and the chants are now being practised. The arrangement of services, printed for the previous criticism of parties desirous of such a service, comprises a form of morning prayer with the commandments and lessons, and a communion service. Shorter than that of the Church of England, and drawn from more ancient sources, it contains expressions which, if intended as conciliatory to both parties, are perilous by their double meaning. Words perfectly innocent when first used, become fraught with error by the misuse of ages. We were surprised also to see the words "graven image," in the second commandment, exchanged for "idol," and very minute prescriptions as to when to kneel and when to rise. The church in which the experiment is to be made is expected to be that of the Etoile, and the pastor who signs the project is Pastor Bersier, whose eloquence brings overflowing crowds of Roman Catholics and Protestants to his Lent lectures—an innovation in the French churches of the Reformation, though not in the Lutheran. Similar attempts were made in Paris, some time ago, by Bishop Luscombe, and again by the Rev. F. B. Gourrier, and were failures. Whether the *prestige* of Father Hyacinthe will give more stability to this, time will show; but we exceedingly doubt its having any reviving influence on the Church. We remember also the generous but abortive attempt of Canon Townsend to unite the various ecclesiastical communions of Europe.

FROM DARKNESS TO LIGHT.

It is individual renovation by the One Spirit of God that brings light and life to a church, and then the true living union is effected by the divine love overflowing from heart to heart over all man's barriers. This is being witnessed in an increasing number of churches in the south of France. Private letters come in laden with glorious news, to

which we have been too long unaccustomed. In one place every Sunday, and almost every meeting for prayer or for worship, is marked by distinct cases of conversion, sometimes of single individuals, and sometimes even of whole families. The change is so clear, from darkness to light, from evil to good, that even the adversaries have ceased to persecute. In other places, children are being gathered as lambs by the Good Shepherd into his fold, by renovation of their minds. Prayer-meetings cease not. "Never," says one, "has France been open to the Gospel as now. Our soldiers' forced sojourn in Switzerland has contributed to lessen the prejudices against Protestantism. The Alsacians who have chosen to remain French have often settled in towns where was no Protestant worship, and have called a pastor, and in other towns have so enlarged the congregation that the pastor has had to call an assistant." The British and Foreign Bible Society is greatly encouraged by the number of copies of the Scriptures sold to Roman Catholics. Its new plan of advertising its books in the daily papers tells well. A priest came to the office to express his joy to see the Bible sold at such a price that every one may purchase it. All speak not thus. A zealous preacher, in Paris, having taken for his text, "A man fell among thieves," warned his Catholic hearers that Protestant tracts and Bibles, now so profusely distributed, were "thieves to rob them of their Catholic faith!" Tract distribution is little, if at all, hindered by the Minister's late circular. A young Englishman came over for a fortnight's relaxation, during which he distributed 20,000 tracts in the public streets, with no hindrance whatever; and when a Swiss lady was recently conducted somewhat gruffly by an agent to the police-office, the said agent was received by the officer with, "Do you not see these are Protestant books? Madame, you may go!" We are frequently rejoiced by proofs of the blessing of God on these distributions. We know a young man who was preparing to be a Romish missionary priest; his heart yearned for more light and peace; he received some tracts, and at length a Gospel of St. Matthew, and the light dawned upon his spirit. He is now preparing for a Protestant mission. A Russian captain in the French army, wounded in the late war, stood up recently in a meeting to testify to the converting and sustaining power of God in the most painful and awful circumstances. The substitution of the Lord Jesus for the sinner, when he died on the cross, was his theme. He was brought to his

Saviour by reading tracts, and afterwards the Testament, in an ambulance.

PROTESTANTISM AT EVREUX, IN ALGERIA, AND IN TAHITI.

At Evreux, a curious circumstance occurred lately. Sixty Protestants, discovered by Pastor Monchâtre, of Elbœuf, were allowed the free and permanent use of a lecture-hall belonging to the town. One thousand Roman Catholics pressed in with them! In his energetic advocacy of pure Christianity the pastor exclaimed, "Perish all forms, if there only be progress towards Jesus Christ!" It excited such enthusiastic applause among the Roman Catholics that the Prefect, fearful of the consequences, informed the pastor that he would take measures to prevent any but Protestants coming!

In the department of the Ain there is considerable activity, well responded to by the population. In Oyonnax, Professor Rosseeuw St. Hilaire had to speak to about 1,200 people from a balcony!

We have news from Bona, in Algeria, where the Protestants are suffering for want of a place of worship. The Town Council has given the ground and 10,000 francs; but five times the sum is necessary. "Pastor Paul Meyer," says M. Guillaume Monod, "is there, preaching St. Augustine's Gospel in the city of Augustine. Who among us will not be glad to second him?"

There is a revival of the Lord's work in Tahiti. A missionary writes that after a union meeting between two churches, all seems brightening. The Queen made a tour with several pious church members through the South; very numerous religious meetings were held; and the Queen, who, for many years, had been silent in public, exhorted her sub-

jects repeatedly to keep the faith and persevere to the end. At one of the Pastoral Conferences, she appeared at the end of the long table, and repeated the words of St. John, "I have no greater joy than to hear that my children walk in truth."

NEW ENGLISH CHURCH AT LYONS.

A new English church, dedicated to the Holy Trinity, was consecrated at Lyons, on Feb. 18, by the Right Rev. Bishop Trower. The church is one of the handsomest and most complete on the Continent. The cost of the building has been defrayed from private subscriptions, with the exception of a grant of 50*l.* from the Society for Promoting Christian Knowledge. Considerable aid was given by English friends connected with Lyons commercially; and amongst these Messrs. Leaf and Sons have been conspicuous. The interior decorations and fittings of the church are almost entirely memorial gifts; the chancel was completed in memory of the late Mr. Edward Milsom, of Lyons, well known for his interest in the welfare of the French Protestants, and himself one of the first promoters of the church.

On the day of the consecration the church was well filled; a considerable number of French Protestants, including several Protestant pastors, being present. The Bishop preached an able sermon, followed by an administration of the Holy Communion; and in the afternoon a confirmation was held. The English chaplaincy at Lyons is connected with the Colonial and Continental Church Society, which has now for many years provided our countrymen in this city with a succession of Evangelical ministers.

ITALY.

[From our own Correspondent.]

ANNUAL MEETING OF THE ITALIAN BIBLE SOCIETY.

Venice, March 15, 1873.

The second annual gathering of the Italian Bible Society at Rome has been even a greater success than the first. Requests for prayer were sent out beforehand all over Italy, and much fervent supplication was offered up on its behalf. The Argentine Theatre was crowded—pit, box, and galleries. Friends assure me that in no wise could another hundred people have been brought in. Two thousand persons, it is calculated, were present. As a general rule, the Roman brethren abstained from speaking, and gave place to distinguished orators from the

provinces. The speakers were Messrs. Comba, Rossetti, Gavazzi, Piggott, Cocorda, and two Englishmen, whose addresses were interpreted. Admiral Fishbourne presided, and several hymns were sung by an orchestra of fifty musicians, accompanied by an harmonium.

The report showed an income of 19,000 francs, and an outlay of 8,000 francs in the printing of the New Testament, under the very eyes of the prisoner Pontiff. Enthusiasm seems to have prevailed during the whole four hours of the meeting. Professor Comba evoked applause by mentioning that the Government of the Sandwich Islands spent a fifth of its income on the public schools, and alluding to the fact that the Bible in the

Vatican was a greater prisoner than the Pope himself. Signor Gavazzi, by all accounts, seems to have carried off the honours of the evening. His theme was "Papal Infallibility," and the stronger he waxed in vehemence against the Papacy, the more rapturous became the plaudita. The opening sentence of his speech seems to have produced a great effect. "I am equal with God," said he; and then paused, amid the bewilderment of the auditors, who imagined he spoke of himself. But he immediately resumed: "'I am equal with God, because I am infallible,' said Pius the Ninth," and the whole assembly gave way to an indescribable demonstration of sympathetic feeling. Mr. Piggott called attention to the energy, progress, and influence of Bible-loving lands, and the two foreigners insisted on the sale, in preference to the gratuitous distribution, of the Scriptures.

Such a meeting could not escape the attention of the public press, which usually devotes itself exclusively to political topics. In fact, I find newspapers of every shade and colour giving lengthy and on the whole favourable notices. All of them suggest that the Jesuits may see from this tumultuous and rapturous gathering how their power is passing away. The *Libertà* expresses its surprise at the large number of the middle classes and of the lower classes, especially women, who were present, and says: "We could never have imagined that the Protestant propaganda would have made such progress in a year! With ten years of such work, there is no saying where we shall stop!"

EVANGELIZATION AT VENICE.

I write to you from the Queen of the Adriatic. It is my first visit since 1866-67, when I was privileged not only to open a service for English-speaking foreigners, but to preach every night to the Italians. I have been to see the third floor where the work humbly began, as recorded in your pages at the time, and the various halls wherein Gavazzi thundered his thrilling eloquence to the vast crowds assembled. I am still of opinion that it is the finest evangelical work in Italy, not even excepting Rome, though the ferment is over, and friends tell me of bigotry and opposition and chill. I attribute much of this steady continuance and ongoing of the Lord's work in this place to the fact that no rival sects appeared, but that the whole work fell into the hands of the Waldenses, who are now in possession of the Cavagnio Palace, through the generosity of foreign Christians, and have therein installed schools and every other appliance of a prosperous mission. It

would be well if in the future, and with such an immense territory as Italy presents of important centres, the various parties labouring for the best welfare of this land would respect and steer clear of each other's missionary efforts. I am glad to note progress in this particular, though now and again cases occur of needless intrusion into each other's field of labour.

GROWING CATHOLICITY AMONG ITALIAN EVANGELICALS.

In this connection, and as proving the growth of a better and more charitable spirit among the Christians of Italy, I am happy to quote a sentence from the circular of the Evangelization Committee of the Free Italian Church to its evangelists, and which has been highly approved of in all quarters: "It is well that you likewise know that it is the most earnest desire of this committee that the evangelists of the Free Church should not accept, for any consideration whatever, controversy with Christians of any denomination. Let there be brotherly explanations, by word of mouth or in private letters, when necessary, but polemical discussion never. You are not to attack, and when attacked you are not to reply, but to leave the decision with God. Your only reply to brethren who assume the position of adversaries, is to do better than them the work of Christian edification. We write thus, not because we have to complain of a spirit of contention among you, but to exhort you to resist the temptation which is, alas! too often offered, and which would lead you away from that Christian charity which we desire, and feel obliged by the law of Christ, to live."

Professor de Micheli, too, in beginning his new Italian Evangelical journal, *Faith and Science*, has made a similar declaration: "Our line of policy is clearly marked out. We hold no discussions with Evangelicals; we never reply to calumnies; we only combat honest enemies. If there is any one among Evangelicals who is our enemy, and hates us, let him first lay aside the qualification of Evangelical before entering the lists, and he will find us ready. But masked as an Evangelical, let him not enter the arena."

The Lord grant that this truly Christian spirit may spread and prevail, and then will a bright day of promise for Italy's future dawn upon us.

The Intermissionary Committee is now an accomplished fact. If all the various bodies will only accept the preliminary arrangements of this committee—namely, that its divisions should be binding on the various

Churches—we may look forward to days of peace and prosperity for our Italian Zion.

THE LATE BISHOP M'ILVAINE.

A valuable life has just closed in Christian triumph in Florence. The venerable and beloved Bishop M'Ilvaine, author of so many excellent treatises on the "Evidences of Christianity," and other subjects, after two or three weeks' illness, during which he recovered and relapsed several times, has gone to his eternal rest at the age of 83. The Christian public in Florence has taken a lively interest in the sickness and death of this most excellent man, who rose above all denominationalism, and appertained to the whole Church of the living God. There is an admirable biography of the deceased Bishop of Ohio in this month's number of the *Sunday at Home*, in which the facts of his active life and energetic labours are given by a friendly pen. The Rev. Mr. Garus, the biographer and successor of Simeon at Cambridge, has been with the Bishop during all his last days, and has forwarded his dying messages to friends throughout the world. The servants in the Florentine Hotel have vied with one another to be permitted to serve in the sick chamber, and obtain the blessing of the departing saint, so persuasive was the influence exerted by his holy example.

AMERICAN EFFORT IN ITALY.

The American Foreign and Christian Union, which has for so many years aided the evangelization of Italy, has now withdrawn from all continental operations, in order to concentrate its energies more in Mexico, where a remarkable work has lately been going on through the labours of its agents, especially of Rev. Dr. Riley. I am happy to say that the American Board of Commissioners for Foreign Missions has entered the field and taken the place of the

retiring society, whose work was chiefly confined to the northern portion of Italy, in connection with the Free Italian Church.

The Rev. Dr. Vernon, agent of the American Methodist Episcopal Church, has settled in Bologna, and begun mission-work there.

A NEW SOCIETY—THE CLAUDIAN PRESS— INFANT-SCHOOL.

There has lately been established, under high auspices in Florence, a "Society for the Prevention of Cruelty to Animals." There are above 4,000 members registered already. "I shall never forget," writes a friend, "my horror, as I passed up one of the narrow passages of Venice—my attention being drawn to the shop by the noise which proceeded from it—on seeing a poor fowl being plucked alive, and learning afterwards from a resident there that it was the custom so to do. . . . I also hope that much may be effected, through the new society's efforts, in Genoa, where the cruelty to horses and mules surpasses what one sees at Naples—alas! so fearfully notorious for the savage treatment of those poor animals. What goes on at the port, morning after morning, during the lading and unlading of vessels, no one but those who have witnessed it can imagine or express. The windows of our hotel unfortunately overlooked the shocking scene."

From the recently-issued report of the Claudian Press I am glad to observe that 1,172*l.* sterling worth of religious publications have been *bond fide* sold and paid for in Italy during 1872.

A congress is shortly to be held in Rome of the National Association for Rural Infant Schools. About 2,500 persons, constituted into 250 committees, have succeeded in five years in opening 418 of these country schools for children. The Government is favourable to this society, and helps it with money. Its president is Count Terenzio Mamiani.

GERMANY.

THE NEW ECCLESIASTICAL MEASURES BEFORE THE PRUSSIAN PARLIAMENT.

[From our own Correspondent.]

March 18, 1873.

Three months have elapsed since my last letter, and that at a time when there has been more religious excitement in Germany than perhaps in any previous period; but things go on in the same course, and if the observer takes a wider range, at longer intervals than a month, he will probably not lose by it; one forms a clearer judgment of the real state of things. At the end of last year there seemed to be still a chance of reconcili-

ation between the Prussian Government and Rome. The "Liberals" were afraid that our Government might give way—that there might be influences at Court counteracting that of Prince Bismarck; and if any tendency of that kind had really existed, the Roman See would probably have gone half-way to meet the Government. Rome is very clever; and when she sees that she can obtain more by an alliance than by hostility, she is ready to grant forgiveness for the past. But such a tendency did not exist; if it had existed,

the allocution of the Pope, delivered at Christmas, would have destroyed it. Now there is no more any chance of reconciliation. The retirement of Prince Bismarck from the Premiership of the Prussian Cabinet has made no difference in the policy of the Government. But the position of the different parties has also very much changed since the end of the year. Then some Evangelical Christians only gently and cautiously hinted that the warfare against Rome was conducted in a way that was not without danger to the Protestant Church. Now almost all decided Evangelical Christians, nearly the whole Protestant clergy, and the official representatives of the Church, are in open hostility to the policy of the Government. I need not mention here in detail the contents of the four bills introduced by the Minister for Public Worship. They have been stated in the *Times*' correspondence, reprinted in the February number of *Evangelical Christendom*. They are very decided and sweeping measures, and involve a considerable change in our constitution. The Government thought that if the laws were, as all changes of the constitution must be, passed twice after an interval of twenty-one days in each of the Houses, that would be sufficient. The Committee of the Lower House, however, rejected this plan, and proposed a bill changing Articles 15 and 18 of the Prussian Constitution, in order to make way for the new bills. The 15th Article, which had hitherto always been considered as the bulwark of religious liberty in Prussia, contains the following provision: "The Evangelical [National Protestant] and the Roman Catholic Churches, as well as all the other religious societies, manage their affairs independently. Every religious society remains in the possession of its institutions and property provided for religious service, instruction, and charity." Instead of this, it is proposed, after the word "independently," to add, "but remains subjected to the laws of the country and to the supervision of the State. With this modification, every," etc. Article 18 says: "The right of the State to nominate, elect, or confirm with reference to ecclesiastical appointments, is abolished." It is proposed to add: "But the law regulates the rights of the State with reference to the training, appointment, and dismissal of ministers of religion, and fixes the limits of ecclesiastical discipline."

Two discussions on this bill in the Lower House, with an interval of twenty-one days, and the first discussion in the House of Lords, have already taken place. As there is no

chance that the House of Lords will reject, after the second discussion, what they have agreed to by a considerable majority, and as the royal sanction, even already distinctly pronounced by the Minister for Public Worship, will probably be granted to this law, which is only intended to afford the requisite powers for passing constitutionally the bills brought in by Government, it is almost certain that one of the most important liberties of Prussia will have been withdrawn in a very short time, and that amidst the shouts of the "Liberal" party.

The debates in both Houses of Parliament were very animated. Of course the party of the Centre—the Ultramontane party—used all their powers of speech to oppose what they considered an infringement on their religious liberty as Roman Catholics. They said that these laws interfered with the interior organization of their Church, that it would be impossible for them and for their bishops ever to obey those laws, and that passive resistance would necessarily be the course they must thenceforth adopt. But a great number of Protestants voted with them. These may be divided into two classes. Some are ready to co-operate with the Roman Catholics. They deplore the fact that these laws will for ever alienate Romanists from the Prussian Government; they think that religious discord is a great evil and danger to a country; they will not have anybody suffer for his religious convictions. Among these are President von Gerlach, an old Conservative, who retired from the political arena in 1866 because he disapproved of the annexation of German countries to Prussia, but who now, at the close of his life, once more resumes political action in order to avert the danger to which he apprehends the Church is exposed. His great leniency towards Rome makes his reasoning the less effectual; but who will deny that he is right when he emphatically says, "We have always considered religious liberty as the surest foundation of all civil liberties? We must oppose every curtailment of it." Then there is the other class of Protestants, who, without any sympathy with Rome, oppose these bills, because they see no reason why their own Church, which has never been hostile to the State, should also be subjected to such Draconic, exceptional laws, and who believe that these laws will even be more detrimental to the Protestant Church than to the Church of Rome. As these views are shared by almost all true Evangelical Christians in the country—as pastoral conferences in all parts of the

kingdom protest against the new bills—as our High Ecclesiastical Council has presented a memorial to Parliament to draw attention to their dangerous character—I must give these views a little more in detail. They were represented in the Lower House by Mr. Strosser, an earnest and active Christian. The new Penal Code has lessened the punishments in nearly all cases, only the clergy are now exposed to more severe punishments than ever. Have the Protestant clergy deserved this? We have always considered our public education very good. A young man who is trained in our higher schools, and passes the *Abiuranten-examen*, is well instructed in Greek, Latin, mathematics, history, literature, etc. This general knowledge admits him to the University, where he then takes up his *special studies*. All our studies at the universities are special; the general instruction is given at the schools, which the young men generally leave at the age of nineteen. This general knowledge is considered sufficient for doctors of medicine, for lawyers—yes, even for those who aspire to the highest public offices in the State. Why should it suddenly be considered insufficient for the clergy? Why should they alone be obliged to divide the three years' study between theology and general science, and be subjected to an extra examination at the end of that term? Will it not prevent many from studying theology, and thereby increase the want of candidates for the ministry already existing? Then, if no foreigner is ever to be appointed in the Church, many German ministers who go abroad for a time, and have to be naturalized in a foreign country, will not be able to return home afterwards. It will therefore be more difficult to find men who will go abroad; and yet it has always been said, to the honour of the Church of Prussia, that she sends out ministers to the Germans scattered in foreign countries. Besides, the catholicity of the Protestant Established Church suffers by such narrow restrictions. A strict church discipline has always been very useful in Protestant communities; if the exclusion of a member cannot be published to the congregation, it has little value. And if a clergyman is dismissed for teaching false doctrine, might he not also appeal to the new Court that is to be appointed for adjudicating on religious questions, and thereby enable a political authority to interfere in the very heart of the Church? The worst is, that this close system of supervision fetters every free action of the Church, and that it teaches clergymen

to be always attempting to obtain favour from the political rulers for the time being. It is, therefore, only natural that our highest Church authority, and all religious assemblies meeting at the present time, should almost unanimously condemn these new bills. There is but one opinion on the subject. And who, in both Houses, were the advocates of these measures? Some "Liberal" Catholics, who are glad to be able to oppose their own clergy; all those who, like the Government, have only one object in view, to check Ultramontane aggression; and finally, those who want to annihilate, to as great an extent as possible, all religious influence. It is possible that the special bills may be made less dangerous by some amendments, and to this I shall be able to return in a future letter, as the debates progress; but for the present there seems to be no bright future for our Church. There is but one hopeful symptom, and that is the spirit of religious earnestness and activity which seems already to have been roused by these very bills. There is life everywhere now, and many seem to show more zeal for the Church. That is necessary; for under ordinary circumstances the Church of Rome, with her powerful organization, is much better able to stand persecution than our own.

As I have hitherto plainly stated that all decided Christians blame the Minister for Public Worship, I must say that in one thing he seems earnestly wishing to do good to the Protestant Church. When the budget for 1874 was discussed, the Liberal party again proposed to refuse the expenses for the High Ecclesiastical Council. Dr. Falk warmly opposed the proposal, requesting those who were members of the Church not to add new difficulties at the present moment. He said that he had very conscientiously tried to find the right man for a president to that body, and that Professor Hermann, who had recently been appointed to that post, was already very busy in maturing a church constitution. Dr. Falk then also demanded, and obtained, 25,000 thalers for the expenses of the Synods, and 50,000 thalers for increasing some of the very insufficient salaries of clergymen.

DR. SYDOW AND RATIONALISM.

The High Ecclesiastical Council will soon have to adopt an important decision. Your readers will remember that one of the "Liberal" clergymen of Berlin, Dr. Sydow, was brought to trial for a lecture in which he said, among other things, that Jesus was the legitimate Son of Joseph and Mary. The Consistory of the Province of Brandenburg

held a long colloquy with Dr. Sydow, in which it was established beyond doubt that Dr. Sydow did not believe in the fundamental facts of our religion. He said in his defence, that the interpretation given by him to the creeds of our Church had been very generally prevalent at the time he was ordained. The Consistory decided that Dr. Sydow could not remain in office, and immediately suspended him. He appealed to the High Ecclesiastical Council, to which all eyes are now directed. The question has become one of the utmost interest. Everybody feels sorry that a man who has held his pastoral office for nearly fifty years, and who personally enjoys general esteem, should close a long life in this manner; but if he was prudent, as he himself says, during the time of reaction, which he calls dark, why did he come out publicly with his unbelief at the present moment? Twelve pastors from Berlin and the neighbourhood immediately sent a petition to the High Ecclesiastical Court to reverse the sentence. They declare that they occupy the same religious grounds as Dr. Sydow. At the same time, Dr. Sydow receives numerous addresses of sympathy. The Protestantverein has always demonstrations of that kind in readiness. They try to make out a case of religious persecution; they declare that liberty of scientific investigation is in danger, and so on. The sentence of the Consistory gives no grounds for all these assertions. The Protestant Church has never

attempted to limit the freedom of science or to abridge religious liberty—the only question is, whether a man may be a minister of a Church whose essential doctrines he not only disbelieves, but publicly attacks. If it is allowable to deny the divinity of Christ in our pulpits, what value remains to our Church? Fortunately, this is felt by the Christians of Germany. In a way unknown hitherto, Christian conferences have been convened in various parts of the country, in Berlin, Gnadau, Königsberg, etc.; and these same conferences, which expressed their objections to the new laws, have occasioned general declarations of adhesion to our creeds. Everybody feels the importance of the question. It is a pity that it is only now that the High Ecclesiastical Council has issued an order in which it blames pastors for trying to influence the judicial decision. If the first petition of the twelve pastors had immediately been refused on those grounds, no further demonstrations would have taken place; but as nothing was said then, the believing clergy thought it their duty also to do something. Now the demonstrations of the Protestantverein are at an end, and the declarations of believers alone are touched by this order. This is not fair, as the Spirit ought not to be quenched; and the attitude of Evangelical men all over the country in defence of the rights and of the internal purity of their Church, is a valuable feature of our time.

Home Intelligence.

THE ARCHBISHOP OF CANTERBURY ON INTEMPERANCE.

The following pastoral has been addressed by the Archbishop of Canterbury to the Bishops of the Southern Province: "The alarming extent to which intemperance prevails in this country has been fully established by the report of the Committee on Intemperance of the Lower House of Convocation in this province, which with its valuable and exhaustive appendix has been for some time before the country, and has been the means of calling general attention to the degrading and destructive vice of which it treats. But hitherto no effort has been made by the Church in its collective capacity for the suppression of this great national evil. A society, however, based upon the principles laid down in a supplementary report of the said committee, now before the House, and likely to enlist the co-operation of all persons interested in the

suppression of intemperance, has been recently inaugurated at a meeting held in Lambeth Library on the 18th of this month, at which I myself presided. It seems desirable that the organization possessed by our Church through its bishops, archdeacons, rural deans, and parochial clergy should now be employed for the purpose of supplying information, and for dealing with a vice so injurious to the welfare of the people in every parish. I hope that you will employ such means as you may think best suited for the purpose to bring this important subject under the notice of the clergy and laity of your diocese."

TESTIMONIAL TO THE REV. DR. MOFFAT.

On the morning of the 19th ult. about 300 ladies and gentlemen breakfasted together at Cannon-street Hotel, preparatory to the presentation of a valuable testimonial to the Rev. Dr. Moffat, the distinguished South African missionary. The chair was taken by

Mr. Samuel Morley, M.P. After breakfast, the Chairman said he felt it a great privilege to preside over an assembly met to do honour to themselves by honouring their much-respected and beloved guest. An address to the reverend gentleman was read by the Rev. Dr. Binney, in which a hope was expressed that the guest of the day might be permitted to see and welcome to his native country his distinguished son-in-law, Dr. Livingstone. The Chairman stated that the total amount received was 5,812*l.* 10*s.* 6*d.*; that of this amount 5,250*l.* had been invested in the names of trustees in East India Guaranteed Railway Stock, yielding a minimum income of 234*l.* 10*s.* per annum; and that the balance would be paid to Dr. Moffat. Suitable addresses were then delivered by Bishop Crotcher; Mr. Hutchinson, representing the Church Missionary Society; the Rev. S. B. Bergne, Secretary of the British and Foreign Bible Society; Mr. Kinnaird, M.P.; the Rev. Dr. Mullens, Secretary of the London Missionary Society; the Rev. Alexander Hannay, representing the Congregational Union; Mr. G. Hadfield, M.P.; Mr. W. Graham, M.P., representing Scotland; Mr. H. Richard, M.P., representing Wales; Mr. Moore, and Dr. Allon. The presentation having been made, it was acknowledged by Dr. Moffat, who said that during the last thirty years he had travelled thousands of miles among savage beasts, and still more savage men, and sometimes had been delivered from danger by the skin of his teeth. Though, on looking back upon a long life of missionary labour, he felt that he ought to have done more work, and to have done his work better, his heart overflowed with gratitude to God for the blessings which he had poured on missionary work in that part of Africa with which he had been connected. He never doubted the success of the Gospel even among the most degraded.

MISSION WORK IN THE EAST OF LONDON.

Limehouse, like many other thickly-populated localities, was, not a great number of years since, what is called "country." London at length extended and embraced this retreat in its folds of bricks and mortar, and the "Edinboro' Castle" became the nightly, if not the hourly, resort of men, women, and children. To suit the locality, the grounds were brilliantly illuminated and thrown open for dancing, and statues held lamps to guide the feet of the giddy. An immense concert-hall of the lowest type was erected at the back, where during the week the preaching of the Sabbath was more than undone. The "Castle" in its day was one of the most lucrative spec-

ulations in London. Its tinsel glories were attacked when they had reached their zenith—its fall was rapid and complete.

Dr. Barnardo was the strategist, and the weapon he used in this warfare was the Gospel. This young man, who seven years ago came to London as a medical student, and who has now received his diploma, has, as is well known, for many years carried on an extensive organization, called the "East-end Juvenile Mission." One night the doctor walked into this music-hall, and to his surprise and sorrow saw several girls and boys who had attended his classes. Who was to conquer? Was this stronghold of Satan to remain and defy Christianity? Was this enemy each night to sow the tares and Christians to remain passive, while the good seed was being choked? No. It was not the place itself that was bad, but the people; so the first line of attack was with the masses. The young doctor, by unwearied labour in this vast vineyard, succeeded in raising a band of from 100 to 150 God-fearing people. He then took a piece of waste ground almost close to this "Edinboro' Castle." Here he had a tent erected capable of accommodating from 1,500 to 2,000 people, and in this camp nightly assembled his little army. His ranks rapidly swelled from the hosts of the enemy. Dr. Barnardo then invited Joshua Poole and his wife (better known in the East of London as Fiddler Joss). In this tent the work of in-gathering went on for twenty-eight weeks. The hold Joshua Poole had upon the people of this locality was truly surprising, and such a revival took place as is seldom heard of. So near was the tent pitched to this famous public-house, so near its concert-hall, that all the sensations got up by the proprietor failed to grapple with the hosts who were rallying round the standard of the Cross. The hall became less frequented, and many who nightly made it their resort passed it by on their way to the tent. Joss preached Christianity in his plain way, and waged an uncompromising war against intemperance. The landlord began to find the siege was so well laid, that he felt that famine would eventually compel him to surrender. Those who had pitched against him had not only besieged his fortress, but had won over nearly the whole of his garrison. Other public-houses near had already surrendered and hoisted their shutters, and finally the "Edinboro' Castle" was "in the market." Winter was coming on, the "Castle" closed, and its garrison fled. The tent was nightly crowded with earnest worshippers, and their leader

determined, by God's help, to secure the deserted "Castle." The sum of 5,500*l.* was required for the "Castle" and its licence. This came down to 4,500*l.*; the money was at once forthcoming, the premises were taken, and 1,900*l.* spent in alterations and repairs. A great temperance movement this, and such a victory over the demon of drink as the

nineteenth century has scarcely had to chronicle. To the chagrin of the brewers, the licence was secured, and although a large sum was offered for its transfer, it was a trophy too precious, too dangerous, to lose. The walls of that Jericho fell, and the castle of Satan was turned into a house of prayer.—*Weekly Review.*

Monthly Survey of Missions.

TURKEY.

Dr. Jessup, of Beyrout, is of the opinion that in due time the communicants of the Greek Church will become Protestants *en masse*.

One of the missionaries at Harpoot writes in the *Harpoot News*: "The chief direct labour among the Mohammedans in Turkey is by the sale of the Scriptures, which are found in the hands of many. Visiting the pasha of this district, a few days since, we were not a little surprised to find him thoroughly at home in opening to chapter and verse in the New Testament, a copy of which was in his possession. We, at his own request, recently furnished the military pasha here with a Bible, and some time since sold copies to the cadi and the chief of the custom-house. Sales of Testaments in the Turkish tongue and character are becoming quite frequent. It must be confessed that few seem to feel any spiritual interest in it as God's Book. Their chief aim seems to be to gratify curiosity, somewhat as we should in reading the Koran. They, however, acknowledge the Scriptures to be from God, but say that they have been corrupted. They take much satisfaction in turning text against text. Calling recently upon a Turkish goldsmith, to whom I had sold a Testament, he brought it out, with marginal annotations for my explanation. Most of them were on the words of Jesus,—references from passages in which he declares his divinity to those presenting his humanity, and *vice versa*. But these discussions are spreading light, and many, chiefly the more intelligent among the military class, confess that the truth is with us, and that ere long their own system must give place to ours. But it is more encouraging to learn of, here and there, one who appears really to love the truth. A humble Protestant brother was, some time since, travelling in the mountainous district to the south of Harpoot, and resting by the wayside, when a Turkish horseman dismounted and sat down beside him with the question, 'Do you know how to read?' The Turk then drew a Testament from his bosom, and reading a chapter in John's Gospel, led in prayer, pleading the merits of Jesus. His story was, that he was from a village to the north of Harpoot; that, having been enlightened by this Testament, he was threatened with violence by his relatives, who had twice employed Koords to attack him; and that he was fleeing for his life. There surely was no apparent motive for telling an untruth, and may we not hope that among the many into whose hands the Scriptures have fallen there are not a few who, like Joseph of Arimathea, are disciples of Jesus, though secretly for fear of the Turks, and who, like him, will at length come out boldly on the Lord's side?"

INDIA.

The *Lucknow Witness*, of January 10, says: "Last Lord's-day evening, about fifty persons were received into the Methodist Episcopal Church of Bombay, at the Falkland-road Hall, by Rev. William Taylor. These had all accomplished their probation of six months, and been recommended by their respective class-leaders, with the exception of one or two who were received on certificate from other churches. Among the number received on profession of their faith were a Parsee and three Hindus."

The *Bombay Guardian*, of February 15, says: "During rather more than two months there has been preaching in English to natives acquainted with that tongue, on the esplanade four days in the week, at the hour when the clerks employed in the numerous offices in the fort and neighbourhood are returning to their homes; such of them as are disposed stop and listen. Messrs. Norton, Robbins, and Shaw, of the Methodist Episcopal Mission, carry on the preaching, though a number of Christian friends, ladies and gentlemen, are glad to identify themselves with the work, to join in singing, and to bear their own personal testimony to

the value of the Gospel and the all-sufficiency of Christ. This testimony, more than anything else, helps to disabuse the minds of the listeners of the idea that Christianity is a mere hereditary religion, and to show them that a change of heart lies, in all instances, at the basis of a true Christian life. There is sometimes a good deal of rudeness and noisy opposition at these meetings, and we are sorry to say that certain persons make themselves very prominent in the endeavour to hinder the missionaries from being heard; but in a promiscuous open-air audience it is to be expected that those who are least worthy should make themselves most prominent. Generally, however, the audiences conduct themselves with great propriety, and are evidently desirous of hearing what the missionary has to say for the cause he has at heart. After each open-air meeting, there is an in-door meeting where the Scriptures are read and expounded. At some of these after-meetings there are discussions. In the native town, meetings corresponding to the above, except that the preaching is in the vernaculars, are held. Missionaries of different societies are preaching in the open-air in different parts of Bombay. No one can engage in this work without being made to feel how futile and fruitless his utmost endeavours must prove, without power from on high, to carry home the truth to the heart coated in so many folds of error. He is also made to feel that he must be animated by the living spirit of his Master, who teaches him to honour all men and to despise none. What will win them to the Cross is the love of the Cross, and that love must be embodied in those who address them. The true missionary will so love the people he speaks to, that he will gladly lay down his life to give them evidence that Jesus is the Christ, the Saviour of sinners, and worthy of their heart-confidence."

The *Lucknow Witness* says: "We rejoice to hear that a gracious and indeed glorious work of grace is going forward among the Santhals (devil-worshippers) in connection with the Indian Home Mission, best known to the public as Mr. Boerresen's Mission. Since May last a spirit of inquiry has been spreading among the people, and 220 adults have been baptized. Seven villages have, in whole or in part, embraced Christianity, and the interest is spreading widely in all directions. Many inquirers are coming to the missionaries, and these excellent men are greatly straitened for help. The most hopeful thing about this movement is that it is being mainly pushed forward by the people themselves. Not a single man among the converts is put upon mission pay. A few teachers are paid very small salaries, and of the former native helpers the highest salary paid to any one is six rupees, and that to an ordained native preacher! All the converts are learning to read, and the best spirit prevails among them. One of the most successful assistants in this work is a woman about sixty years of age. She has been known to go on foot seven miles to talk—if she were a man, we would call it *preach*—to the people, and her word is attended with power. Mr. Boerresen, who is a Dane, is assisted by a Norwegian brother, the only representatives of their respective nationalities, we believe, in India. They are connected with no Missionary Society, and depend chiefly on friends in India for their support. The work among the Santhals mentioned above began in connection with a man whose conversion was brought about in a singular way. He had been for some time somewhat anxious about his spiritual state, when about midnight he dreamed that he should go and sit in the midst of a certain field and wait until an order was sent to him as to what he should next do. He awoke from his dream, and at once rose and went out to the field, where he patiently sat till morning. As it became clear, he noticed a tiny scrap of paper lying at his feet, and picking it up, he concluded that this must be his '*hukm*,' and not knowing where else to go with it, he carried it to the missionaries and told his story. He was more perfectly instructed in the way, and soon after baptized. He then left, but in three weeks returned with half a village of inquirers, and he has since brought over an entire village of devil-worshippers. He is still full of zeal, and doing a great work for his Master."

A later number of the *Lucknow Witness* says: "We are glad to hear of the baptism of thirteen more converts in the Santhal Mission. Inquirers attend in large numbers, but it is only after patient inquiry and a fair trial that adults are admitted to the sacred rite of baptism."

CHINA.

The Rev. P. Rohde, in travelling as a colporteur in China, met with some most interesting incidents, showing the character of the people, the customs of the country, and the success of his colportage. He reached the large, populous city of Chang-Chow-Foo, on the Grand Canal. He says: "I sent my boat round to the west gate, while I entered the city by the east; people being very civil; and I am sure that you will be glad to hear

that I found many well acquainted with the Gospel, and anxious to get books, listening to the glad tidings apparently with much delight. I need not tell you that this encouraged me very much. I was overjoyed, and spoke, I believe, as I have never done before, of the love of Christ. I went right through the city towards the west gate, where the most business is done. I sold many books, and thanked God for his blessing that day. From Chang-Chow-foo I started for a city called King-Long. I stopped at a smaller place, Siey-Choh. Here I heard an amusing story, which is worth relating. On the bank of the canal where I had made my boat fast for the night, stood an old tree, all hollow, and alongside of it stood a very respectable Chinaman. Passing the remark that the tree was very old, he related the following: 'This tree,' he said, solemnly, 'was planted in the dynasty about 260 years. Under it is a well, containing the cut-head knife' (using his own word) 'with which so many people were beheaded.' He stated, further, that 'a few years ago, when the Chang-Chow-Foo was held by the rebels, firewood being scarce, some went to cut this old tree down; but no sooner had they put the saw into it than blood rushed forth, and of course the rebels ran away, and never troubled the old tree any more.' And ever since that time this rotten old tree has become a god, and is worshipped almost continually, and all the arguments could not make this poor benighted fellow believe that it was only an old tree, and the remainder a fable invented by some one to blind the people."

JAPAN.

The promise in Japan continues to improve. Mr. Mori, the Japanese Minister to Washington, has prepared for submission to his Government a memorial on religious liberty. A correspondent of the *Chicago Tribune* writes from Yokohama that "the American missionaries now here feel a strange sensation as they look about and see how ancient heathenism is melting away by the marvellous change of a national régime, and the way seems open for the extension of the best influences of Bible Christianity." The Government appears to be restrained from publishing a decree of absolute toleration by three obstacles: the remembrance of what the country suffered three centuries ago from Roman Catholic aggression; uncertainty as to the manner in which such a decree will be received by the people and unfriendly nobles; and apprehension lest the prestige of the Mikado as a being directly descended from the gods may be impaired.

SIAM.

The religious aspect of the nation is somewhat less promising. *Lippincott's Magazine* says: "Though the royal edict gives protection to all religions, and permits every man to choose for himself in matters of conscience, it can scarcely be said that the two Kings take any real interest in Christianity. They think less of Buddhism, its mystic creed and imposing ceremonies, and have made very many changes in the form of worship; but, apparently, they are no more Christians than were their respective fathers, the late first and second Kings. They treat Christianity with outward respect, because they esteem it decorous to do so; and the same is true of the Regent and Prime Minister; but none of them even profess any real regard for the worship of the true God. The concessions made thus far indicate progress in civilization, not in piety; and while the Kings and their subjects are assuredly losing their grasp on Buddhism, they are not reaching out to lay hold on Christianity. It seems rather as if the whole nation were swaying off into the frigid regions of scepticism, and, influenced by many unworthy representatives of Christian countries, they live only for the luxuries and laxities of the present life. Priestly robes are much less frequently seen on the river and in the streets than formerly; and many of the clergy no longer reside at the temples, but with their families in their own houses; thus relinquishing even the pretence of celibacy, which has hitherto been one of the strongest points of Buddhism, giving it an appearance of sanctity and a hold on the affections of the people that nothing else can do. With this rapidly increasing renunciation of priestly celibacy and the daily diminishing ranks of the clergy, Buddhism, the mammoth religion of the world, seems tottering to ruin, and even the present generation may see its utter demolition, at least as far as Siam is concerned. Services at the temples are now held in imitation of English morning and evening prayers; a moral essay is read, at which the body-guards of the Kings and the Government officers are generally required to be present, and the remainder of the day they are excused from duty, instead of being kept, as formerly, Sundays and week-days, in almost perpetual attendance on his Majesty."

AFRICA.

We resume our extracts from the annual letter of the native Bishop Crowther, in continuation of those given in our last number (pp. 84-85):—

"*Bonny.*—War, whether civil or foreign, is an enemy to prosperity. It ruins nations, destroys lives and property, and impoverishes the country; above all, it is a great drawback to all improvements, and great impediment to the progress of the Gospel of peace, which is our mission to proclaim to all men: it bars access to countries whose peaceful people are stretching forth their hands for missionaries' aid. All these are applicable to the present state of Bonny, where civil war has been on the drag since the last three years, which only has resulted in the ruin of trade in the river, and of every other improvement in the country. Whenever the people were called to the war-camp our congregation got thinned; the minds of the people became unsettled; our school children got careless in their attendance at school, there being no sufficient interest in the parents or guardian to make them go regularly. So long as this protracted war lasts we cannot expect rapid progress in our work at Bonny as we would wish. However, attendance at the means of grace on the Lord's-day is encouraging; the poor class of the population seem to feel that their refuge is in the sanctuary of the Lord, having lost all confidence in the refuges of lies—the gods of the country. Thus the church is very well attended at times. In this is verified the saying, 'Man's extremity is God's opportunity.' They shall not be disappointed by thus placing themselves under the shadow of the great Rock which is so relieving in a weary land—which is only to be found in Christ Jesus. Thus Bonny, the most forward and promising of our stations, has been struggling to keep pace in progress in spiritual things since the last three years. But we need not despair: there are tokens that the work is not lying dormant; there is an inward vitality among the mass of the population: we have many proofs of this, thank God, and take courage.

"*Nov. 3; Lord's-day.*—I preached to an attentive congregation of about 300 persons—the Rev. Mr. Smart interpreted in the Ibo language—most of whom were young persons, promising successors of their present leaders.

"*Nov. 5.*—I visited Juju town, accompanied by Mr. and Mrs. Dandeson. Jack Brown, the chief, had kindly sent his canoe in charge of his son William to convey us in safety; the distance is about two miles towards the entrance of the river from the Mission-house. A school was started here by this young man, William Brown, who had received a few years' education in England. As the war has protracted, and the oil merchants are now inaccessible, to spend his time more profitably, and for some good purpose, he opened his school about four months ago of his own accord, and undertook the schoolmastership himself; and I must say I was greatly surprised to find seven of the boys able to read Part III. of the Sunday-school Union spelling-book very fluently, almost without a mistake. Having examined them myself in reading, there was no doubt about it. Dandeson examined the Primer class, which did its best also. The total number of the boys is seventeen, seven of whom have been sent over to Jack Brown by his friends from New Calabar River for school. The chiefs of this place have been expecting me to go over now a long time, and establish a mission station among them, but for want of funds I have not been able as yet to comply with their wishes, to my great regret. After the examination of the school, we went round the group of villages which compose Juju town, the seat of the great god Shimingi, whose days are fast declining. We visited the temple, and found the gods in a most decaying state, and apparently not much attended to. One of these groups of villages was the celebrated barracoon where the Spaniards used to collect their human cargoes, some years ago, for the other side of the Atlantic; but what great changes have taken place since! No traces remain of the visit of the Spaniards to the country, except a few old men, who still mourn over the loss of their golden time of the slave-trade, when they used to enjoy comfort and ease, and earn slave goods without labour and toil, but now with whom the labour of collecting palm-oil has no relish. The spot still retains the name of barracoon, which perpetuates the visit of the Spaniards to Bonny River. The spot would very readily be given for a mission station if asked for.

"*Nov. 6.*—I had the painful task of returning David, the newly-appointed school teacher, to his guardian, Manilla Pepple, who had very kindly delivered him to me for mission work. David having grown up among a loose population in morals, had habituated himself to wrong acts, and I dismissed him from the office of assistant school teacher. This was painful, as he was the first baptized convert, and the first I had tried as a teacher, the first-fruit of Bonny Mission. Man is sure to err on account of his imperfect and limited knowledge, who can judge only by the outward appearance; whereas the Lord said, "Look not on his counte-

nance, or on the height of his stature, because I have refused him ; for the Lord seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart." May we ever seek the direction of His Holy Spirit !

"Nov. 11.—Notice was given at church yesterday for the examination of the school to-day ; it commenced at 10.30 A.M. . . . The number of children present was thirty boys and thirteen girls, forty-three in all, divided into six classes, each of which I examined separately. Considering so many interruptions they have met with in their regular attendance, I was glad to find them able to acquit themselves so well in reading, spelling, repeating Dr. Watts' short catechisms, and answering scriptural questions in general so satisfactorily.

"Begging an interest in your prayers on behalf of this mission, I remain,

"S. A. CROWTHER."

AMERICA.

The consecration of the Rev. W. H. Hare, S.T.D., Missionary Bishop of Niobrara (American Protestant Episcopal Church), took place on the Thursday after Epiphany (Jan. 9.), in St. Luke's Church, Philadelphia. Bishop Howe, who is the father-in-law of this Bishop to the Indians, was himself consecrated in St. Luke's, a little over a year ago. There were present, and assisting in the consecration of Dr. Hare, the Bishop of New York, in whose diocese, at the beginning of the present century, the grandfather of the Bishop-elect, Bishop Hobart, exercised episcopal supervision, and the diocesans of those states whose early history is so intimately blended with the sorrowful history of the Indian tribes—Connecticut, New Jersey, Pennsylvania, and Delaware ; the venerable Bishop Smith, of Kentucky, the "dark and bloody ground" of former times, being the consecrator. Bishop Howe and the Bishop of Nebraska, under whose fostering ministrations the Indian Missions in Niobrara have grown up, were the presenters, and Bishop Whipple, the father of these missions, and more than any man living, the author of the present policy of the American Government towards the Indians, preached the sermon. There were also present twelve bishops in all, and one hundred clergymen, seventy of whom were in surplices. "Bishop Hare is," says the *Spirit of Missions*, "the one hundredth bishop consecrated in the American Church. The work for which he has been set apart, and all the circumstances of his calling and election, are peculiar and remarkable, and his ordination may be said to constitute a new epoch in the Church in this country."

MEXICO.

Mr. Pitkin, American Presbyterian missionary to Zacatecas, counts four congregations under his supervision—Cos, where he has held meetings with an attendance of from 100 to 250, Fresnillo, Salado, and Tecolotes. Mr. Pitkin (says the *New York Independent*) writes of an extremely interesting service held at the latter place, a silver mine, half-a-dozen miles from Zacatecas. Here an aged colporteur, together with two or three others who had been accustomed to attend service at Cos, had collected a congregation of twenty or thirty miners, who met one evening in the week, as well as on Sunday, for religious services. The old man, very roughly and poorly clad, walked in upon Mr. Pitkin at his hotel, and begged his presence at their Sunday service. The missionary had heard that a small Evangelical congregation had recently been gathered in the vicinity, and gladly accepted the invitation. The next Sunday a mounted escort of four Mexicans, from Tecolotes, waited upon Mr. Pitkin, reserving the fifth and best caparisoned horse for "the minister." This escort is a matter of necessity, because of the robbers who infest the roads. After a two hours' ride, they reached the mine, where the congregation was ready to assemble as soon as they should know of the minister's arrival. The order of exercises at the service was as usual—first a written prayer, read by an aged colporteur, then chanting of the Lord's Prayer by a few of the company, reading of the Bible by a young man, another prayer, reading again, then reading of the Confession of Faith of the church at Cos, and, last, the singing of a hymn, which the congregation had only in manuscript, and which was known to but few of their numbers. After this service Mr. Pitkin baptized two men who were desirous of baptism, having learned that they had been examined in due form, according to the custom of the church at Cos ; and then, hearing that a mother waited to present her child for blessing after the manner of the same church—a service which the missionary had not been called upon before to render—prayer was offered for mother and child, and the services closed with the benediction. Such a meeting as this, established by the miners, held in so primitive a fashion, and savouring so strongly of apostolic times, could not fail to encourage an earnest worker like Mr. Pitkin, who mourns over the lack of suitable teachers and preachers.

for this and other congregations under his charge. It is a matter of surprise to the new missionaries in Mexico that so large a proportion of the inhabitants are of Indian extraction. Probably seven-eighths of the Mexican population of San Luis Potosi, where Rev. Mr. Thompson is stationed, are in part of Indian blood. Mr. Phillips, of Mexico, desires the Presbyterian Board to purchase church property that will accommodate his rapidly-increasing congregation—a purchase which the Board does not yet feel itself in a condition to make. That ample accommodation is required is to be seen from the fact that 350 communicants were present at the Christmas service. The fact that twenty-four young local ministers in the Boston Theological Seminary (Methodist Episcopalian) are studying Spanish with a native teacher, as a preparation for missionary work in Mexico or other south-western countries on this continent, shows the growing interest felt in this comparatively new field of missionary labour.

Evangelical Alliance.

ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION OF THE EVANGELICAL ALLIANCE,

TO BE HELD IN BRIGHTON, APRIL 22, AND FOLLOWING DAYS.

THE Council have great pleasure in announcing to the members of the Evangelical Alliance, and to all Christians friendly to the manifestation of union among true believers in Christ, that, complying with a cordial invitation received from various members of the different Evangelical denominations in Brighton, they have resolved to hold the NEXT ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION OF THE EVANGELICAL ALLIANCE IN THE TOWN OF BRIGHTON.

Looking to the subjects of general interest that will be considered, the increasing importance of these assemblies of the children of God for mutual acquaintance, for fraternal consultation and communication relative to the progress of the Gospel in various lands, and to the approaching General Conference of Christians of all nations to be held in New York in October next, it is much to be desired that there should be a large and influential attendance on this occasion. Hospitality will be provided for delegates and visitors, as far as the means at the disposal of the Brighton Committee will allow.

By order of the Council,

EBURY, President,

JAMES DAVIS, Secretary.

HERMANN SCHMETTAU, Ph.D., For. Sec.

Alliance House, 7, Adam-street, Strand, London, W.C.

The following is the programme, as at present arranged :—

TUESDAY, APRIL 22.—Private meeting of the Council, at twelve o'clock, for transaction of business. At half-past three o'clock a public united prayer-meeting will be held in the Pavilion. At seven o'clock there will be a social meeting of members and visitors for mutual introduction and conference. His Worship the Mayor of Brighton will preside. Tea and coffee will be served during the evening.

WEDNESDAY, APRIL 23.—Morning at ten, opening devotional meeting, at which the Rev. C. D. Marston, M.A., Vicar of St. Paul's, Onslow-square, Brompton, London, will preside, and deliver the annual address. Praise and prayer, with reading the Scriptures. At twelve, business meeting; the Right Hon. Lord Ebury in the chair. 1. Appointment of secretaries for Conference. 2. Resolutions on the order of business. 3. The practical resolutions to be read and enforced. 4. Acta of the Evangelical Alliance in 1872. 5. Address by the Rev. William Arthur, M.A. Subject, "The Unity of the Christian Church in all Ages and in all Lands. Hindrances, Ancient and Modern, in the way of its Manifestation." At half-past three a public meeting will be held, when addresses will be delivered by brethren from America, from the Continent of Europe, and elsewhere; the Right Hon. the Earl of Chichester in the chair.

THURSDAY, APRIL 24.—Morning at half-past ten, devotional meeting, presided over by the Rev. Robert Hamilton, minister of the Congregational Church, Brighton. Prayer, praise, and reading the Scriptures. At eleven, business meeting; R. N. Fowler, Esq., M.P., in the

chair. 1. Address: subject, "An Occasional Interchange of Pulpits among Orthodox Ministers of the Gospel in British, American, and Foreign Lands desirable, in order to promote a more intimate Union and Co-operation among the Reformed Churches." 2. Discussion thereon. 3. Address: subject, "The Contending Forces of Faith and Infidelity in England. Recent Operations of the Christian Evidence Society." In the evening a public meeting will be held at seven; R. N. Fowler, Esq., M.P., in the chair. Subject, "The General Conference of Christians of All Nations, to be held in New York in October next." British delegates to the Conference and others are expected to be present to give addresses and information on the subject.

All the meetings will be held in the Royal Pavilion.

President of the Brighton Committee—The Right Hon. the Earl of Chichester.

Chairman—His Worship the Mayor of Brighton.

Secretaries—The Rev. Octavius Winslow, D.D.; the Rev. J. B. Figgis, B.A.; the Rev. Joseph Wilkins; F. H. Hodd, Esq., R.N.

Persons intending to be present are requested to intimate their intention as early as possible, either to the Secretaries in London or Brighton.

GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS,

TO BE HELD IN NEW YORK, COMMENCING OCT. 2, AND CONTINUING TILL OCT. 12.

The Evangelical Alliance in the United States of America, earnestly desiring fellowship with all that in every place call on the name of Jesus Christ our Lord, both theirs and ours, and to promote a closer union among Christians of different countries, and to remove obstacles out of the way of their co-operation for the increase and extension of Evangelical religion throughout the world, cordially invite Christians delegated by any of the branches of the Alliance to be present at the approaching Conference of Christians of all nations, to be held in the city of New York. A programme of the intended proceedings will shortly be issued, from which it will be seen that during the sessions of Conference papers will be read and addresses delivered by competent persons—distinguished ministers and laymen—on the leading questions of the present day bearing on the spread of truth and the suppression of error and vice. By a division into sections in the reading of papers, space and opportunity will be found for fraternal communication and free discussion on special topics of interest to the several Churches represented at the Conference.

The Committee in New York offer a hearty welcome to all delegates, whether members of the Evangelical Alliance or otherwise, and hospitality to their visitors during the time of holding the Conference. Persons desirous of attending the meetings, and of obtaining the necessary certificate from the British Organization, are requested to communicate with the Secretaries in London as early as possible. Arrangements for a reduction of fare of ocean passage to New York and back, available for one year, to delegates duly appointed, have been made with several transatlantic steamship companies, including the White Star Line, the Anchor Line, and others.

PROCEEDINGS OF THE COUNCIL.

The monthly meeting was held on Monday, March 10; John Finch, Esq., Treasurer, in the chair. After reading the Scriptures, prayer was offered, and the minutes of the previous meeting were read and approved.

The following persons were unanimously admitted to membership: Lieut.-Colonel E. J. Beamish, Miss Franchall, Mrs. Minchin, Sarah Stockwell, and Mrs. Judge, all of Southsea; Rear-Admiral Sir F. Leopold M'Clintock, of Portsmouth; Edward Daniell, Esq., Mrs. Filer, Mr. William Haines, of Winchester; and Daniel Radford, Esq., of Ealing.

The Secretary read a letter from Ernest Noel, Esq., thanking the Council for their ex-

pression of sympathy with the family of the late Hon. and Rev. B. W. Noel.

The death of the Rev. Dr. Guthrie, one of the Hon. Secretaries of this Alliance; Francis Wright, Esq., of Osmaston, a member of this Council; and of C. T. Gabriel, of Streatham, one of the oldest members of this society, was reported; when the following resolutions of regret and condolence, moved by Lord Alfred S. Churchill, and seconded by Rev. Thomas Nolan, D.D., were unanimously adopted:—

THE LATE THOMAS GUTHRIE, D.D.

The Council, at this their first meeting after receiving the painful intelligence of the decease of their beloved and honoured friend,

the Rev. Thomas Guthrie, D.D., desire to record their deep regret for the loss sustained by themselves, by the members of the Alliance generally, and by the Church of Christ at large. They remember with grateful satisfaction the lively interest taken by their departed friend in the objects and operations of this society, his occasional presence at their conferences at home and abroad, and the valuable service latterly rendered by him in consenting to act as one of their honorary secretaries. The Council have the satisfaction of knowing that, had his valuable life and strength been spared, he would, in compliance with the earnest wish both of the British and American Organizations of this Alliance, have taken part in the General Conference of Christians of all nations to be held next October, in the city of New York. His genial presence and eloquent advocacy of the cause of truth and righteousness, of the claims of the poor, the suffering, and the oppressed, would have been welcomed by multitudes of his fellow-Christians of all lands, among whom his name was a cherished and familiar word. This hope has been disappointed by the all-wise and mysterious providence of our gracious God. The Lord, whom he long and ardently served, has called him to "the general assembly and Church of the first-born" above, to that nobler alliance of the redeemed of all nations and kindreds, and people and tongues, whose faith and love never falter, and whose communion knows neither imperfection nor end. The Council desire to convey to the widow and family the expression of their deep sympathy, and their earnest prayer that the benediction and grace of the Heavenly Comforter may sustain them in their deep affliction.

THE LATE FRANCIS WRIGHT, ESQ.

The Council have heard also with deep regret of the death of their esteemed friend and colleague, the late Francis Wright, Esq., of Osmaston, Derby. They remember with grateful and affectionate respect the valuable service he rendered to the Alliance by his personal exemplification of its principles and spirit, as well as by his social influence and by liberal aid to its home and foreign objects. Whilst deploring the loss to themselves and to the Church of Christ at large, they would express their affectionate and sincere sympathy with the bereaved family, and their humble and fervent prayer that they may be divinely supported under this heavy trial, and enabled to discern the loving hand of their Heavenly Father pointing to the one eternal home, where are gathered all who by faith follow the same Lord and Saviour Jesus Christ.

THE LATE C. T. GABRIEL.

The Council of the Evangelical Alliance have received with feelings of deep sorrow the tidings of the decease of their esteemed friend, C. T. Gabriel, Esq., of Streatham. They mourn over the removal from among them of one of the fathers of the Evangelical Alliance, and one who by his consistent exemplification of its spirit, and his liberal contributions to its funds, aided in diffusing its benign influence, and promoting its great and important objects; but they desire to bow with submission to the sovereign will of God, whose prerogative it is to summon his servants to their rest in heaven when they have finished their work upon earth. The Council would offer their Christian sympathy to the widow and bereaved family, assuring them of their fervent prayers that they may be sustained, under the sore bereavement, by the abundant grace of our Heavenly Father, and the compassion of our Divine Redeemer, and the comforting fellowship of the Holy Ghost.

NEW MEMBERS OF COUNCIL.

The Hon. and Rev. Edward V. Bligh, Vicar of Birling, and the Rev. H. E. Shawe, Secretary of the Morocco Missions, were nominated for membership of this Council.

ANNUAL CONFERENCE OF THE ALLIANCE.

The Secretary reported communications from Brighton, on the subject of the approaching Annual Conference, to be held in that town, and submitted draft programme of arrangements, which was approved.

NEW YORK CONFERENCE.

The Secretary read letters from the Rev. Henry B. Chapen, dated New York, February 19, communicating that he had been appointed by the Executive Committee Secretary of the American Branch of the Alliance. The letter acknowledged receipt of letter dated January 23, expressing regret that the programme, which had only been forwarded to persons who had been invited to read papers, and had been marked "private and confidential," should have found its way into the papers. The letter further stated that the arrangements for the General Conference were progressing with earnestness, and that, with the co-operation of English brethren, great success was anticipated.

The attention of the Council was called to the fact that the circulars of our American brethren, convening the General Conference to be held in New York, were addressed to "Sister Organizations of the Alliance" only, who were invited to be present by their delegates. As this was a departure from their custom in previous General Conferences, and

appeared to limit the privilege of attending to members of the Alliance, and to such only as were certified to be delegates of one of the branches of the Alliance, the Secretary had addressed a letter to the New York Committee, calling their attention to the fact, and asking for further information on the subject. The letter of the Secretary was read and approved, whereon the Council expressed their opinion that it would be better to wait for the reply, and for the receipt of the programme, before further action was taken.

The Foreign Secretary also read letters from the Rev. Dr. Schaff, dated New York, February 16, stating that the circulars with invitations had been sent to about 300 distinguished persons in England and on the Continent, offering them hospitality; the letter also stated that the programme was undergoing modifications, and would shortly be sent to the London Committee, and that preparations were going on with increasing vigour and interest.

The Secretary reported visits to Winchester and Southsea, where public meetings had been held, presided over by Edward Daniell, Esq., of Kingsworthy Lodge, and by Rear-Admiral Sir Leopold McClintock, of Portsmouth. Clergymen and others took part in the various meetings, and several proposals for membership were received.

JAPAN.

The Foreign Secretary called attention to the following extract from the daily papers: "A telegram, dated the 24th February, which had been received from the French Chargé d'Affaires at Yokohama, announces

that the Japanese Government has annulled the edict against the Christian religion, and has released the Christians who have been imprisoned since 1870."

RELIGIOUS LIBERTY IN JAPAN.

Berlin, March 19, 1873.

A deputation of the German Branch of the Evangelical Alliance waited this morning on the Japanese Ambassadors, now staying in this city, and presented a memorial, praying for the revocation of the edicts against Christianity, and the establishment of full religious liberty in the empire of Japan. The deputation was headed by Count Egloffstein (President of the Branch), accompanied by some of the most influential gentlemen of Berlin, among whom were the General Superintendent, Dr. Hoffmann; Privy Councillor Drogand; and Professor Dr. Hermann Messner, Honorary Secretary of the Berlin Committee.

The memorial of the Berlin Committee, and the reply of the Ambassadors, will be published in the May number of this Journal. *We wish to add, that the Ambassadors had not yet received any official confirmation of the news, communicated a few days ago by the French Chargé d'Affaires, that the edicts against Christianity had been revoked, and that the Japanese Christians who were transported into the interior of the empire in 1870 had been allowed to return to their homes.*

It was, however, ascertained by Count Egloffstein that the Ambassadors hourly expected an official confirmation of the news.

THE DIFFICULTIES OF EVANGELIZATION IN BELGIUM.

It is rare that no serious conversions follow the labours of the Evangelical Society. In the Walloon, or French-speaking provinces, the field has always been more fertile than in the Flemish ones. Not that there is a steady increase of numbers in the first-mentioned churches. Emigration and other causes have thinned some of our flocks. The evangelization of the Flemish population is particularly difficult, and presents very poor results. The minds of the people are completely bowed down under the yoke of the clergy. The following trait, told by one of our colporteurs who labour among the Flemish population of Brussels and Louvain, will give an idea of the power of the priesthood. "Some weeks ago, I went to the little village of F——. After distributing tracts, I succeeded in gathering about ninety persons. A

fortnight after this, I returned again, and was struck by the fervour manifested to hear the Gospel again preached. I soon learnt, however, that the priest had gone the round of the parish, to forbid his flock coming to hear me. They had answered, that what they had heard was excellent. About eighty women, men, and children, gathered round me. But this success greatly increased the irritation of the priest. The following Sunday, he thundered from the pulpit, 'How dare you listen to such a man? You had much better make a noise to hinder him from speaking, and drive him out of the commune!' He ended by declaring that those who went to hear me again would not receive absolution, nor would their children be admitted to their first communion. On my third visit to F——, I was soon surrounded by a group of

nearly two hundred persons. But the contemptuous expression on the women's faces, and the iron bars in the men's hands, boded nothing good. Inviting them to come nearer, I began to speak to them. But, "Listen, friend," cried a woman, "all that you say is good, but go away; we do not want you to speak." It was the signal agreed upon. "Get away from this," cried several voices at once. "Get away, or I will knock out your brains!" cried a man, brandishing his iron bar over my head. "Kill him, smash his head!" vociferated others. A tumult got up. Two justices of the peace, the police commissioner, and the rural policeman suddenly appeared, and carried me off to the police-station. They made me pass like a malefactor before the priest's house; while the populace pursued me with hootings, throwing dirt at me. In the midst of the tumult two pistol-shots were fired. "Murder him, kill him!" cried the crowd as I stepped upon the threshold of the police-station, the doors of which were closed behind me." The police made the colporteur give an account of his doctrine, and show them the passage in the New Testament from which he meant to preach. They then said, "Your doctrine is good, but we forbid you to come and preach here again, because of the troubles it occasions in the commune."

The Evangelical Society comprises 22 churches and stations, 5 week-day schools, frequented by 365 scholars. The Sunday-school gathers 800 children. There is decided though slow progress. What is most wanted are monitors and monitresses, sufficiently developed to give good instruction and captivate the attention of the taught. During the past year seven colporteurs and Bible-readers have been at work. The finances of the society are in a more satisfactory state than they had been for some time past.

We have before us the pastoral letter of the Archbishop of Malines; it is against pride, which he calls the great evil of the times; and if Monseigneur Dechamps were not so well known for his acceptance of, and adhesion to, all the new dogmas of Rome, we might accept most of what he says in a truly evangelical sense. But he takes care to have a hit at the Protestants, whom he classes with Mahometans, Buddhists, etc., and concerning whom he declares the authority of God is nowhere visible. "Pride sympathises with all sorts of rebellion, schism, heresy, infidelity, etc. It loves them because it sees its own works in them." He points out as the antidote to pride a more intimate ac-

quaintance with the Lord Jesus Christ, and quotes the words, "This is life eternal, that they may know Thee," etc. He continues, "It is in Jesus Christ, in the face of Jesus Christ, that we can see what God is, what we are in ourselves, what the evil of sin is, etc. We see there what God is, since a divine person had to clothe Himself in our nature, in order worthily to repair the injury done by man to the divine Majesty. We can see what we are in ourselves, and what is the value of our soul, since a God has so loved it as to shed His blood to redeem it. We can see the evil of sin, and particularly of pride, in considering what the Lamb without spot has been willing to suffer in order to atone for it. Yes, the remedy against pride is in the knowledge and in the love of Jesus Christ."

No mention of virgin nor saints, penance nor pilgrimage. What then? Does the Archbishop press upon his flock the study of the Word of God, where alone they can learn to know and love the Saviour? No; Rome, ever the same, still offers a stone instead of bread to her children; and this pastoral letter concludes by recommending the adoration of the crucifix, and then follows a string of prohibitions and dispensations as to the use of butter, eggs, meat, etc., during Lent. Is it because the astute Archbishop feels the incongruity of insisting upon rites and ceremonies which he knows are held up to ridicule by the Liberals, that he abstains from any mention of them? Be this as it may, sure it is that Rome has naught to oppose to the torrent of infidelity that is sweeping over the land. The Bishop of Liège has published a pamphlet against the International League; the pamphlet is nothing else than an apotheosis of the Church. He does not seem to have the most distant understanding of the wants and aspirations of the working classes. His pamphlet reminds one of a master entreating the slaves who have just escaped from their chains to return to them again, and vowing to them the benefit of bondage. The Liberals will do no more to save the country than the Church. Mostly men without principle, whose only ideal is material gain, they are ready to throw off or take on the yoke as best suits their worldly interest. The Gospel is Belgium's only hope.

In the meantime the Church party continue to travesty history, so as to make the oppressor appear the injured party. A well-known Liberal Catholic historian, M. Theodore Juste, lately published a life of William the Silent, as he is represented in his correspondence and State papers. This book has be-

criticized in the *Revue Générale*, the best organ of the Catholic party. The reviewer is obliged to allow that M. Juste has made the most conscientious researches; but "it is visible," he adds, "that William the Silent possesses all his sympathy, and that he looks upon him as the most eminent personification of the cause of the Belgian country and of religious liberty in the sixteenth century." This view the reviewer declares to be quite false, for in his resolutions and actions William only listened to motives of personal ambition. "If he revolted against the authority of the king, if he breathed discord and civil war everywhere, if he changed religion, it was only to conquer the sovereignty of at least a part of the low countries." It is true, continues our critic, that the Belgians had some reason to complain of Philip II., but at the beginning, at least, they had no desire to throw off his authority. After all, Philip was the son of Charles V., and the Belgians could not be governed by a more national dynasty. If the Duke of Alva was severe, those measures were provoked by the factious dispositions of William and his friends, etc. But to sum up: "Our opinion is, that to change our religion from interested motives, to provoke in his adopted country the most fearful inter-

tine commotion, to resist all efforts made with the view of bringing about a pacification, to have recourse to foreign intervention, to ally oneself with the great criminals who pillaged and burnt the churches and convents, was to act the part of a bad Christian and a bad patriot, and we are firmly convinced that history will in the end brand him with this stigma." What can we add to this astounding judgment? It is really rather late to vaunt Philip II. and the Duke of Alva's efforts at pacification, to try and excite sympathy over burnt churches and convents in presence of the 18,600 victims whom Alva boasted of having condemned to torture and death, besides the 100,000 slain in the war, the country ruined and depopulated—not to speak of the treacherous murder of the Counts Egmont and Horne, and the assassination of William himself by Philip's hired instruments! The contrast between Holland and Belgium till within the last few years is quite sufficient to prove, without the aid of documents, who was the patriot and who the executioner of his country. But Rome does not change, and we may apply to her what has been said of the Stuarts, "She has forgotten nothing and learnt nothing." C. DE F.

SPAIN'S EVANGELIZATION: WHAT HAS BEEN DONE, WHAT MIGHT HAVE BEEN DONE, AND WHAT MAY YET BE DONE.

Cadiz, March 8, 1873.

[To the Rev. Dr. Schmettau.]

The tendency to present principally the sunny side of missions, keeping in the background whatever may discourage, is so general, particularly on the part of friends who undertake to describe distant scenes, that I was not greatly surprised to read in *Evangelical Christendom* for January last, that "my church and schools were in a very flourishing condition," whereas they were at a very low ebb, owing to the causes detailed in my letter, inserted in the previous number; nor yet, I regret to add, have they much improved since then. It were highly advisable and more prudent to limit the notices transmitted to the press to what is known from personal observation, or by direct information, at the time of writing. Every kind of exaggeration should be shunned, for it may do harm instead of the good intended. Travellers and people on the spot, on comparing such statements with the real facts, are apt to infer that all missionary reports are alike tinted. I speak from long experience when I warn the friends of missions of the injury they may inflict, unwittingly, on the cause they love so dearly, by

any departure from the exact facts. Those who undertake to present a general view of mission work over an extensive field, if they prefer to withhold their names, should at least date their communications, and state the place from whence they write, and be careful to distinguish between what they state from personal knowledge and observation, and what from mere hearsay. The church and schools in this city had been in a very flourishing condition, as much so perhaps as any other mission in this country. In July last we had 224 boys and 123 girls in the schools, and the attendance at church frequently exceeded 600, and was rarely under 300, at the three weekly evening services. It is hoped that both church and schools will again flourish and prosper; but since last August they have suffered greatly in numbers, owing to various causes, and mostly to the treacherous character and antagonistic proceedings of an unprincipled and corrupt Mexican ex-priest, whom a fellow-labourer at Madrid had the misfortune to employ as an evangelist. He was lately cast into prison on charges of sacrilege and forgery of documents, but is now free and again doing immense mischief. Nor is it our

church alone that has suffered considerable loss; that of Señor Hernandez, of the Edinburgh Society, has suffered quite as much, if not more.

The heading given to these lines indicates the purport I have in view. It is to invite discussion on the best system for promoting the evangelization of Spain, for which I consider the pages of *Evangelical Christendom* as the most appropriate medium.

WHAT HAS BEEN DONE.

The ordinary routine of modern missions has been followed. On the breaking out of the revolution in September, 1868, the few exiled Spanish converts who were waiting in faith and hope for the opportunity of returning to their native land to proclaim the unsearchable riches of Christ, rushed in at once, and before long settled down in different cities. Other labourers, mostly foreign, followed, and likewise settled down in the same or other towns, conformably to the decision of those who sent them forth. Naturally and properly, Madrid and Seville were the first to see the Gospel standard unfurled. Subsequently the following towns were similarly taken possession of as mission stations:—Cordova, Malaga, Granada, Cadiz, Saragossa, Carthagena, Barcelona, Valladolid, Alicante, Jodar, Huelva, Mahon, Camufias, La Seca, Gracia, Barceloneta, Vallehermoso, Linares, and Santander. I name these towns in the proximate order of their permanent occupation, as far as I can recollect, omitting one or two other places, such as Constantina, occupied for a time, but now vacant. There may be one or two smaller places, occupied as outstations, of which I have not heard. In a few of these cities there are two, three, or more congregations, the metropolis having the largest number. With few exceptions, the work has prospered more or less in all the stations.

WHAT MIGHT HAVE BEEN DONE.

When the apostles went forth to christianize the world, they scattered the precious seed over large extents of ground, some embracing entire kingdoms, stopping longer or shorter periods in the principal cities, forming churches, and appointing over them stated pastors, bishops, or presbyters. I purposely abstain from assigning to them any one specific designation, since it is not my purpose to discuss the primitive ecclesiastical polity. Had apostolic example been followed in Spain, instead of the existing congregations in some twenty towns, there might now have been a far larger number of mission stations. If, instead of settling down at fixed spots, the

labourers, disregarding the exigencies of societies and churches for immediate tangible results, had spent the first year or two in preaching everywhere, scattering the seed of the Word over the length and breadth of the land, who can doubt that the results at the present time would have been most glorious? True, this system of itinerant evangelization would have involved greater outlay, more discomfort to the labourers, and less immediate encouragement to their supporters; but the Gospel would have spread over a far greater extent of ground. During the first two years after the revolution, the people in the greater part of Spain were most eager to hear the Gospel, and ready to welcome the evangelical messengers with gladness. But the opportunity was lost. The labourers were tied down to particular towns from the outset, and the result is that there are at present about twenty towns where evangelical congregations or churches exist, instead of a hundred or more. It may be objected, how could churches have been formed at all without stated preachers? I reply, by doing first as the apostles did, selecting some one, called of God, in every city and congregation as an evangelist (the designation given in Spain by tacit accord to lay preachers or assistants) or co-pastor, with a view to his becoming, if approved of God, the stated pastor of that town or congregation. This plan would have left the few experienced and gifted preachers free to go on disseminating the Word of Truth from one city and province to another, occasionally visiting the fields when the harvest was being gathered, to aid the younger and less experienced labourers with counsel, guidance, and supervision. Instead of this, they were all tied down to the congregations under their charge.

As an illustration of the great benefit that would have resulted to the propagation of the Gospel had some such plan been adopted, I may mention the instance of Sinares. In Feb., 1870, I was privileged to preach twice on a Sabbath-day in that town. It was the first time the people heard the Gospel, and witnessed the simplicity of an evangelical service. They most earnestly entreated for the stated preaching of the Word, but their desire remained unfulfilled till last year; and, singularly enough, my youngest brother is now the pastor of a church in that town, without having had anything whatever to do with the arrangements myself. Now, suppose one Sabbath's work had been devoted to other towns, as it was to Linares, is it not reasonable to suppose that equally happy fruits would have been gathered?

I could name other towns where the people desired to hear the message of salvation, but their desire remained unattended to, and the result is indifference, if not infidelity. Had they been visited by some one, were it even only for one day's preaching, the effect might have corresponded with Linares.

WHAT MAY YET BE DONE.

In stating what might, and should, have been done from the outset, I have clearly intimated what is to follow. It is never too late to mend, reform, or begin afresh on a better plan. The new revolution, the proclamation of the republican form of government in this land, is likely to revive the desire of the masses to emancipate themselves from the thralldom of Popery, idolatry, and superstition,—to hear, receive, and profess the Gospel. It would be difficult now to carry out the plan suggested to the fullest extent. It may not be an easy matter to separate pastors, either permanently or for any length of time, from the churches under their charge; but most of them have, and all could have, assistant evangelists. Consequently, the plan proposed and recommended might be adopted with modifications. A certain radius from the present principal centres of mission work might be assigned to each for general cultivation. Such men as Señors Cabrera, Carrasco, Ruet, and others ought not, in the present state of the work in this land, to be nailed down to the duties of the pastorate. They should belong to Spain, and not to any one congregation in particular. This necessitates concert, not only among the labourers, but principally among their supporters. Why might not the different churches and societies having missions in Spain agree among themselves to parcel out the land by provinces or districts, each promising, in dependence upon God, to do the utmost and best for the evangelization of the part of country apportioned to it? Having done this, each society or church might set free one or more of its most experienced and ablest labourers to sow broadcast the Word of Life in the district assigned to it, planting churches where practicable, and keeping frequently on the move between the organized churches and those in process of formation. As yet, there is great scarcity of competent and well-qualified workmen. By this plan, the few in the field would multiply themselves, and the Gospel would spread more rapidly than thus far.

Apart from the principal object of preaching the glad tidings to larger numbers, many important advantages would accrue from carrying out this plan.

1. The people might be more speedily taught the duty of supporting God's ordinances when the truth had laid hold of their hearts and minds, and if, in place of an occasional sermon, a stated preacher were desired, they might be required to provide themselves with a place of worship, as well as to contribute, wholly or in part, to the support of their chosen pastor or evangelist.

2. Until, by a combination among the churches and societies taking an active interest in the extension of the Gospel in Spain, a college or seminary is opened for the training of labourers, this plan would afford the most efficacious mode of raising a supply, and improving the quality of the young and new workmen. It would serve the purpose of a kind of practical apprenticeship.

The Edinburgh Spanish Evangelization Society, with praiseworthy zeal and foresight, opened a training institution at Seville, but soon discovered, from its expensiveness, that it could not be long sustained by it alone. There was talk of a college at Madrid, but nothing has come out of it. No one church or society could, or should, provide the required supply. It must be the work of all; and it were far better to open it abroad, in Scotland or Switzerland, so that the students may have the benefit of Christian example, society, and influence, of a higher quality than could be found in their native land. At present, excepting a few students under training at Lausanne, there are no effectual means of training evangelists and pastors.

3. The proposed system of itinerancy would discover with greater certainty where the Gospel would be most welcome, and productive of the richest harvest. Thus far the larger cities have been selected as centres of work, but there is good reason for believing that there are small towns where the whole, or greater part, of the inhabitants would receive the Gospel readily and with joy. From a political point of view, it is as well that Protestantism has taken a firm hold in the principal centres of population; but the fact of an entire town or even village adhering to the Gospel would not be less influential. The plan I recommend offers opportunity to realize all that is desirable, from every point of view; and as I do not intend these lines to be exhaustive, but rather suggestive, I leave it to maturer judgments and abler pens to give a definite shape and form to the plan suggested.

THE WEEK OF PRAYER.

This year the Week of Universal Prayer

was held alternately in our church and in that of Senor Hernandez, and my assistant and self preached from the texts supplied in the programme.

SAN FERNANDO.

I hope ere long to be able to announce the opening of the hall in this city, as well as the inauguration of our new Free Church at Jerez.

There is much in the past four years to encourage the friends of Spain to perseverance and zeal. Difficulties there have been, and there may be still, but Evangelical Christianity has taken a firm hold on thousands; and I sincerely hope that the present state of the country may be taken advantage of for proceeding with greater strides.—Believe me, yours cordially,
A. BENOLIEL.

MISSION WORK IN EGYPT.

The American missionaries of the United Presbyterian Church, labouring in Egypt, occupy six stations there. One of these is at Sinovia, in a district called Faivom. This district is an oasis, or cultivated region, surrounded by desert, but made fertile by the water of the Nile, brought by a large canal from the river, some 300 miles to the south. Being higher than the valley of the Nile in this vicinity, it could not in any other way be rescued from the desert. Its principal products are sugar-cane, cotton, wheat, and dates; besides which, it has the indigo plant, grapes, and figs. Most of the inhabitants are cultivators of the soil. Sinovia is a town of 12,000 inhabitants, 10,000 of whom are Moslem, and 2,000 Copt Christians. Like almost all the towns and villages of Egypt, it is built upon a mound high enough to secure it from ever being flooded, and consequently it is dry and entirely barren. The houses are all of brick, a few of burnt brick, but the greater part are made of those that are merely sun-dried, and which, consequently, are crumbling and very dusty. The streets are narrow and dirty. There is only a single house in the place furnished with glass windows, and that is the house of the missionary. The poverty of the people in the midst of this exceedingly fertile country is truly lamentable. Most of them sleep upon the ground, without any bed or even a quilt under them—many without even a mat, and with nothing over them except the same garments which they wear by day.

Great ignorance also prevails. A woman came recently to the missionary to ask him to baptize her child. Her husband had been a Copt, but died just about the time of the child's birth. Finding little sympathy from her own people, and noticing more evidence of Christian kindness in those who had embraced the Evangelical system, the mother had come two or three times to Protestant meetings. For this the Coptic priests refused to baptize her child, and hence her application to the missionary, who, of course,

saw that she was in no way prepared to be admitted to the privileges of the Church. He therefore conversed with her in a way to give her some idea of what is required of those who would offer their children to God in the covenant ordinances of baptism. In the course of this conversation he found that the poor woman had no idea who Jesus Christ was, or of the way of salvation. This may be an extreme case, yet very great ignorance prevails, and with it poverty and filth. For six years the missionary and his wife have laboured among this people, instructing them, caring for their sick (there being no physician there), and thus by word and deed preaching to them the Gospel of Christ; and their labours have not been in vain. They have the satisfaction of seeing their schools for males and females well attended, and, above all, of seeing fifty native brethren and sisters in Christ sitting with them around the table of the Lord. The Sabbath congregation is more than 100. Meetings for prayer and Christian instruction are held on four evenings every week, attended by from forty to fifty. During the first week of the new year meetings were held every evening to join with Christians in other lands in united prayer for the objects suggested by the Evangelical Alliance. Thus the readers of *Evangelical Christendom* may know that they have some to unite with them in the world's concert of prayer even in the interior of Egypt.

Once every week they meet for the study of a lesson in the assembly's shorter catechism. This meeting is attended by two-thirds of the congregation, male and female, old and young. The lesson is committed to memory and repeated by all, and then the subject is discussed in its practical bearings. Many questions are asked and answered, and the interest is maintained for an hour or more each evening. A congregation thus instructed, and thus trained, cannot but rise out of the ignorance and the degradation of their former condition.

PRAYER FOR IRELAND.

The following letter, addressed to the Editor, appears in *Saunders' News-Letter*:—
 "Sir,—Will you permit me to draw the attention of your readers to the recent circular of the British Branch of the Evangelical Alliance, calling upon its members and inviting all other faithful Christians to set apart Monday, the 31st inst., as a day for special and united prayer to God for Ireland, for a more abundant blessing to rest upon the preaching of the Gospel and other Evangelical efforts in this country? The Dublin Branch of the Alliance has welcomed the call, and proposes to hold prayer-meetings in the Metropolitan-hall, Abbey-street, at noon and at half-past seven, P.M., on the appointed day. The presence and co-operation of ministers of the Gospel of every denomination and of all Christians, who feel that the true and only remedy for the sad condition of Ireland is the gracious influence of the Spirit of God, are earnestly invited. It is suggested that those who cannot or will not attend the public meetings, may hold parochial or congregational meetings, and also make the same topic the subject of family and private prayer on the 31st. As a member of the Church of Ireland, I would urge upon my brethren especially to lay hold upon the opportunity of testifying at once their sense of the true wants of their country and of the only source from which they can be supplied, and of the cordial and fraternal spirit in which the Evangelical members of other Protestant communions are uniting with us in this measure.

While there are members of the English Church strangely labouring for a reunion with the Churches still under the yoke from which we were happily delivered in the 16th century, let us labour to make the great doctrines of the Gospel and Reformation the test of brotherhood, and to draw closer to ourselves in the bonds of a common Christianity the spiritual followers of Knox and of Wesley. Let us acknowledge that the doctrines which they hold in common with us transcend as much the miserable human opinions about Church government upon which we differ "as the heavens are higher than the earth." I am aware, though I never could adequately account for the fact, that there are pious members of the Church of Ireland who are prejudiced against the Evangelical Alliance. To such I would say that, though that body has suggested these meetings, and is actively promoting their success, such meetings will in no way be meetings of the Alliance, but of all Christians who sympathize in the object, and look to prayer as the best means of attaining it. They will pledge no one even to the slightest expression of approval of that society. Though for myself I must say that, having been a member of it from the beginning, I have never ceased to regard it as the most thorough realization of the true principles of Christian unity—namely, the holding fast of a common faith and the free toleration of diversities of opinion.—I am, your obedient servant,

"WILLIAM BROOKE.

"Dundrum, Dublin, March 18, 1873."

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